

March 8, 1995

To Whom it May Concern,

In the [redacted] my family moved to Elm Grove. We became members at St. Marys Parish. [redacted]

It was not long after this that I met Fr. Andrew Doyle. While my contact with Fr. Doyle was limited at first, our "friendship" grew stronger and closer in the following years.

I became more involved with different groups and spent more and more time at the church and rectory. Fr. Doyle encouraged me in these activities, and I began to attend meetings and other functions that kept me at the parish, sometimes quite late. It was these activities that allowed me to be gone at night for meetings without questions from my parents.

It was also these activities that allowed for Fr. Doyle and myself to spend time with other people, or to spend time alone. Our alone time was often spent at the rectory, sometimes we were the only ones (except for Maria the house maid) there, and sometimes the other two Mnsgr. Emenegger and Fr. Stommel were there also. I now find it odd that nothing to my knowledge was said. I firmly believe that they knew something was going on.

The first time Fr. Doyle and I had sex, was in his room at St. Marys. It was something that I was surprised by, during the preceeding year(s) unbeknownst to me this was the direction our friendship was headed. Looking back now, I don't see how it was not obvious to adults around the situation.

He used my confusion about to get what he wanted. Now his intrest in me, the late dinners, the golfing, and the

It began with him giving me a back massage in his office. He asked if it felt good, it did, so I said yes. He said he could give me a better one if I were lying down, and suggested we go to his room. He had me lay down on his couch, the tan "L" shaped one

After more rubbing, kissing, and petting he suggested we move into his bedroom. He laid me down on the bed and took my clothes off. He started to masturbate me asking if I had ever felt this good before. I said no.

He then started to undress and suggested I help him to feel good. So I started to masturbate him. [redacted]

[redacted] I believe he said, "God love you."

He then placed me on top of him, putting his penis between my buttox and masturbated me untill I came. [redacted]

It was years before I realized I had been used, molested. How could he have done anything wrong? He was supposed to help. If

*St Mary's
Elm Grove*

ADOM007264

anyone was wrong, it was me. [REDACTED]

Then he was transferred to St. Mary's Hales Corners. He assured me however that we could still be together. He would be getting an apartment across the street, and it could be our meeting place. So our times together were now at his apartment. He said along with other reasons that he was getting it so we could be together alone.

He would not let me in the bedroom though unless he had first turned off the lights, and closed the curtains. This was just in case the associates were looking from across the street. If they were and saw, WE would get in trouble and it would be over.

[REDACTED]

Not long after his transfer, Fr. Doyle broke off contact with me.

[REDACTED]

[REDACTED]

SMHC
Jan 181 -
May 184

August 27, 1976

C
The Reverend Andrew P. Doyle ✓

O
Milwaukee, Wisconsin 53217

Dear Father Doyle:

P
Following the recommendation of the Personnel Board regarding your assignment, I herewith appoint you Associate Pastor at St. Mary Parish, Elm Grove, effective September 7, 1976. You will kindly report on that date to the Pastor, Monsignor Joseph E. Emmenegger.

Y
With the warmest of personal regards and wishing you God's choicest blessings, I am

Fraternally yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee

ADOM007281

September 11, 1979

Reverend Andrew Doyle
St. Mary's Parish
[REDACTED]
Elm Grove, Wisconsin 53122

Dear Father Doyle:

With the approbation of your Most Reverend Archbishop, faculties of the Archdiocese of St. Louis, in accordance with Canon Law and the Statutes of the Ninth Diocesan Synod, are hereby granted you for the week of October 21, 1979 through October 26, 1979.

Asking God's blessing upon all your priestly endeavors and extending to you my warmest personal regards, I am

Fraternally yours in Christ,

Most Reverend John N. Wurm
Auxiliary Bishop of St. Louis
Chancellor

cc: Most Reverend Rembert G. Weakland, O.S.B.

ADOM007290

ARCHDIOCESE OF MILWAUKEE

3501 SOUTH LAKE DRIVE • P.O. BOX 2018 • MILWAUKEE, WISCONSIN 53201 • PHONE 414/769-3300

OFFICE OF THE ARCHBISHOP

April 19, 1984

The Reverend Andrew P. Doyle ✓
St. Mary Parish
[REDACTED]
Hales Corners, Wisconsin 53130

Dear Father Doyle:

It is with great pleasure that I ask you to become the Associate Pastor of St. Anthony Parish in Menomonee Falls. Following the recommendation of the Personnel Board and Father Joseph Janicki, the Vicar for Priest Personnel, I am happy to entrust the faithful of that parish to your priestly care in collaboration with the Pastor, Father George Fleischmann, beginning on May 1, 1984. This appointment is being made for a period of up to six years, after which time it will be reviewed for possible extension.

As representative of the Archbishop in that parish, you are called upon to serve the needs of God's people so that they can take their rightful place as baptized Catholics in their own Faith-community and in society. Your mission, like my own, is one of teaching and sanctifying, and of administering those areas of parish life delegated to you by the Pastor, Father Fleischmann. You are also asked to collaborate with the Parish Council and those organizations that are part of this parish.

It is a privilege to share my ministry with you. May God's blessings fill your life.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

ADOM007293

August 13, 1984

C
O
P
Y

The Reverend Andrew Doyle

Menomonee Falls, Wisconsin 53051

Dear Andy,

I have been asked by the Knights of Columbus - All Saints Council No. 4240 to appoint you as Chaplain.

If this is agreeable with you, Father, please look upon this letter then as one of official appointment to that position.

Thank you for all you do for the faithful of this Archdiocese. Many, many blessings, Andy.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

Copy: Robert R. J. Johnson, Grand Knight

ADOM007296

ARCHDIOCESE OF MILWAUKEE

3501 SOUTH LAKE DRIVE * P.O. BOX 2018 * MILWAUKEE, WISCONSIN 53201 * PHONE 414/789-3300

OFFICE OF THE ARCHBISHOP

October 31, 1988

The Reverend Andrew P. Doyle
St. Anthony Parish

Menomonee Falls, Wisconsin 53051

Dear Father Doyle,

It is with great pleasure that I ask you to become the Pastor of St. Agnes Parish in Butler. Following the recommendation of the Personnel Board, I am happy to entrust the faithful of that parish to your pastoral care beginning on November 30, 1988. This appointment is being made for a period of time up to six years, after which time it will be reviewed for possible extension.

As representative of the Archbishop in that parish, you are called upon to serve the needs of God's people so that they can take their rightful place as baptized Catholics in their own Faith-community and in society. Your mission, like my own, is one of teaching and sanctifying, and also of administering the parish, together with the Parish Council and those organizations designated to collaborate with you.

It is a privilege to share my ministry with you. May God's blessings fill your life.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

ADOM007301



October 18, 1995

Andy Doyle
[REDACTED]

West Bend, Wisconsin 53095

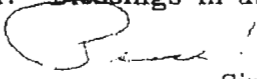
Dear Andy,

Recently I was talking to Father Carrol Straub and he wanted me to put down on paper some kind of remarks about your status. First of all, Andy, I hope things are going well for you and that you have some peace of mind during this time. I know how important that is. I also hope that you are praying well and staying close to the Lord.

As I see it, Andy, these are the options open to you and what you have to weigh. If you wish to return to active ministry, I certainly would say a yes to that, but certain conditions will have to be in place. First of all, I would insist that there be some kind of ongoing psychological help. I also would insist that you remain a part of an AA program and that total sobriety be a part of your life. Secondly, wherever you would be assigned, I would have to make sure that there would be someone there who would be a kind of supervisor for you. In other words, I would have to let someone in those circumstances know of the previous accusation and, as it were, be a kind of supervisor in that regard. Number three would be that we would try to find a parish without a school and that there would be some kind of restrictions on your ministry to teenagers, especially private counseling. I believe, Andy, these are the things I would have to do in order to make sure that we have taken all precautionary measures that our responsibility demands.

If, on the other hand, you seek a permanent severance from the diocese, then I certainly would follow through on the financial promises that we made to you earlier on.

I hope you don't mind that I am sending a copy of this to Father Carrol Straub, since I know that he has been in touch with you and has been kind of a liaison. Blessings in abundance, Andy.


Sincerely yours in the Lord,


Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

CC: Reverend Carrol Straub
cc also to Bishop Sullivan

3501 South Lake Drive, P.O. Box 07912
Milwaukee, WI 53207-0912 • (414)769-3497

ADOM007309

MAY 17 1995

May 11, 1995

Dear Archbishop Weakland,

I was advised by Dr. [REDACTED] to prepare this request regarding my leave of absence, which I will formally present to you before announcing it to the parish on June 3rd, 1995.

As per our phone conversation, you agreed to grant me \$10,000.00 sometime on or before the 18th of June, 1995, my last day at St. Agnes. Also you agreed to continue my insurance for six months. I am thankful for both offers.

Regarding my leave:

I will not intend to publicly function in any priestly capacity. I will pursue gainful employment as quickly as possible. In as much as I only have a M. Div. to my credit, I don't expect any significant job offer.

If circumstances regarding the allegation do not change by the end of the six months, you had indicated that you would grant me an unspecified amount of money as a severance. Because I have regular bills and a house payment, I ask that if it becomes necessary for me to request a release from orders, at that time you would consider an amount of \$30,000.00. This would be taxable for me, but would allow me to pay off my mortgage. This is very important to me. I will have lost any security I now enjoy as a priest. I have tried to cooperate with the Archdiocese, and I ask this as a last chance to find a future outside the ministry, if it comes to that.

I regret any pain I have caused you; I also have been in much myself. I would appreciate an answer to this letter and my request as soon as you are able so that I may have some peace.

MAY 17 1995

Sincerely,



Rev. Andrew P. Doyle

- I would add \$20,000 to the \$10,000 already given.
- I believe we could extend the Insur. beyond 6 mos. if we were leave for 6 more mos. and he does not have insurance.

ADOM007313

NOV 07 1995

Rev. Carol Straub
3501 South Lake Drive
Milwaukee, WI 53207

10/31/95

Dear Carol,

As you requested, I am writing this letter to indicate my decision to leave the active Ministry in the priesthood of the Catholic Church, and to reiterate the severance package agreed to by Archbishop Weakland in late April and again in his October letter to me.

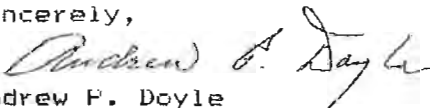
I have found in the last 5 months that I made a mistake becoming ordained. Even though I did serve many well, I recognize that outside of the priesthood I can fulfill my personal development. I enjoyed many aspects of that life. I now look forward to enjoying my life, with the help of God.

As to the agreed severance package, the Archbishop indicated through you and to me directly that I would receive my portion of the retirement funds and the sum of twenty thousand dollars if I decided to not return after my leave of absence. This is what was agreed to after the Archbishop gave me ten thousand dollars for my leave of absence, without which I would not have been able to make it this far.

I would ask that one half be released to me before the end of 1995, and the rest shortly after Jan.1,1996. This is for tax purposes. My present job does not pay much, and the future of our business is somewhat shaky. This severance I believe is just and needed as promised.

I thank you for the manner in which I have been treated so far. I hope that my parting will still have us all give each other mutual respect. God bless you in your future.

Sincerely,


Andrew P. Doyle

ADOM007319



May 26, 1995

Rev. Andrew P. Doyle
St. Agnes Parish
[REDACTED]
Butler, Wisconsin 53007

Dear Andy:

In a variety of ways over the past few weeks I have learned something of your plans as they crystallize and I write to offer you my own personal support and genuine care as you face the leave of absence and attempt to sort out your own future.

I only know the contents of our conversation in Archbishop Weakland's office and I write to express my own appreciation for all the many good gifts which you have brought to priestly ministry over these past twenty years. I recall with ongoing gratitude the way in which you cared for Doc Johnson as a Seminarian. I also know that some of the early years of priestly work were not always easy. Throughout this time since then I have continued to appreciate your energy, administrative acuity and the generosity with which you have served so many folks.

I will not pretend to know how the leave of absence may conclude, but I wish to offer you my own prayerful support and genuine appreciation for everything which has brought us together and enabled us to work for God's people in this part of the State.

May God's spirit accompany you each and every day into God's future.

Faternally,

Most Reverend Richard J. Sklba
Auxiliary Bishop of Milwaukee

RJS/rt

4/5/84 - interview - A. Doyle is seen. Some of the reasons for the staff at St. Mary, Kenosha, refusing to accept him as AP were shared. Andy reports that many rumors are beginning to surface; several people have heard that he's being "disciplined", planning marriage, etc. Is told he probably won't be able to control the rumors. Is informed that G. Fleischmann would like to interview him for the AP position at St. Anthony, Meno. Falls. Will call George.

4/9/84 - telephone - Parishioner from St. Mary, Hales Corners, inquires into reasons for A. Doyle's transfer; he will be missed. Is explained that Andy was asked to consider a change because of needs in other parishes and needs of newly-ordained.

4/11/84 - interview - G. Fleischmann stops to state that he and A. Doyle have agreed that Andy can become AP at St. Anthony, Meno. Falls. Is asked to hold any announcements until the Board has a chance to discuss and vote on the proposal.
- telephone - A. Doyle reports that he has interviewed at St. Anthony, Meno. Falls, and both he and G. Fleischmann agree on his becoming AP at the parish. Is asked to refrain from any announcement until the Board can act on the recommendation. Effective date requested - May 1st.

12/17/84 - telephone - A. Doyle, St. Anthony, Meno. Falls, reports concerns for G. Fleischmann. There has not been much communication between the two recently, except George's informing Andy that he hopes to be reassigned in the near future. Andy not sure why this is happening; trying to find way to support George.

12/27/84 - interview - G. Fleischman, St. Anthony, Meno. Falls, is seen. George reports that he is interested in a change of assignment. Feels that A. Doyle is doing fine work and that he, George, has accomplished much in his four years at the parish. Believes it would be good for the parish if Andy stayed on and a new pastor came to the parish.

2/14/85 - telephone - A. Doyle, St. Anthony, Meno. Falls, inquires when G. Fleischmann will be leaving the parish. Reports that the parish has been told by George that he will leave by April or June. Andy also states that two priests have contacted him about the future opening.

3/4/85 - telephone - D. Filut, St. Thomas, Kenosha, reports continued interest in future opening at St. Anthony, Meno. Falls, but could not work with A. Doyle.

3/15/85 - telephone - A. Doyle, St. Anthony, Meno. Falls, inquires into possibility of applying for Pastorate of St. Anthony. Feels he should have a chance to learn administration. Is told that the parish is very large and perhaps not acceptable as a placement for a young pastor. Willing to act as Adm. Pro Tem if the position cannot be filled immediately; would appreciate that learning experience.

5/8/85 - telephone - M. Sablica calls to apply for Pastorate of St. Anthony, Meno. Falls; has helped out at the parish for some time and is willing to work with A. Doyle. Knows parish well; looks for guidance from Board.

6/24/85 - telephone - K. Schneider notifies T. Klink that he is free to contact and consult with staff at Meno. Falls, St. Anthony's. Tony reports he has already made an appointment with A. Doyle. Is aware that he takes over Aug. 1st.

6/26/85 - telephone - T. Klink calls to confirm that as of 8/1/85, he will assume the Pastorate of St. Anthony, Meno. Falls. He asks that when the announcement is made in the Herald, that the opening for a Team Member at St. Anne's also be open-listed. Is informed that this will be announced in Herald next week, July 1st wk. Tony reports this has been announced at St. Anne's already, and he will be meeting with A. Doyle and R. Gross on Friday and will ask them at that time to have the announcement made at St. Anthony's over the weekend.

ANDREW P. DOYLE

6/2/92 - S. Krause calls to discuss her pain about the current situation at St. Agnes with the school board, council and Andrew Doyle. Andy is called and this information is shared with him.

6/15/92 - M. McCabe, Attorney, calls asking about his rights to confront Andrew Doyle and his decision about the St. Agnes school commission. He is put in contact with Don Lozier for the council issues involved.

8/11/92 - Andy Doyle calls regarding Bob Turner's health issues with stress. Bob seems to have difficulty with making decisions and this has affected his health.

3/9/93 - Periodic Review II is received for Andrew Doyle.

10/18/93 - [REDACTED] parishioner of St. Agnes, stops to discuss a situation involving Andrew Doyle and the payment of tuition at the parish school. The parish claims she missed a month's payment of \$126 in the Spring and has taken her to court to get her to pay what she owes.

11/30/93 - [REDACTED] parishioner at St. Agnes, calls with concerns about Andrew Doyle. She will write to Tom Venne.

12/17/93 - Andy Doyle is wondering if a decision has been made regarding the future of St. Agnes Parish in terms of being reduced to a one-priest parish. He had been called recently by T. Venne regarding the status of the parish.

9/2/94 - Andrew Doyle returns his evaluation for the extension of his term at St. Agnes.

9/22/94 - The Parish Council of St. Agnes returns the evaluation for the extension of Andrew Doyle's term.

10/12/94 - The Archbishop approves the extension of Andrew Doyle as Pastor of St. Agnes for six years.

1/5/95 - Andrew Doyle calls with concerns regarding Robert Turner. Bob has announced to the parish that he will be leaving the parish within two months to take an assignment in the Archdiocese. This is affecting the people at the parish and in Andy's mind also the coming budget for St. Agnes.

6/8/95 - Andrew Doyle calls inquiring about a T.A. for St. Agnes. He is leaving after the last mass on Sunday, June 18; requested priest help out beginning Monday June 19.

6/14/95 - Andrew Doyle is placed on personal leave effective July 1, 1995. He resigned his pastorate of St. Agnes on June 18th.

6/23/95 - The Archbishop responds to Andrew Doyle relative to his request for a personal leave. It was granted for six months beginning July 1st.

6/25/96 - Andrew Doyle is on permanent leave effective May 30, 1996.

file
Dear Fr. Tom,



This letter is in support of our pastor Fr. Andy Doyle. I feel like one of the 9 lepers who didn't come back to thank Jesus for curing them. Well better late than never. Thank you very much for sending Fr. Andy to our parish. He has been just what we needed. He has accomplished so much in the short time that he has been here. We would like that to continue.

We know that a few of our parish school families went to see the Archbishop to ask him to remove Fr. Andy as pastor. Please Don't even consider it. They created the problem and weren't willing to wait for facts instead of wild speculation. They have to realize

than the school exist because
of the parish not the other
way around.

Fr. Andy has so much to
offer the young, old and all the ones
in between. He's making a good
start and we don't want
anything to stop it.

These people who have a
problem accepting authority
will just have to find some
other church or start their
own because they will not get
too much noticed here.

The council but one will
back Fr. Andy's efforts because
we know that he has everyone's
best interests at heart.

Our parish finally has a pastor
who can lead them to a better future.

Thank you again for efforts on
our behalf and sending us Fr. Andy.

You couldn't have made a better
choice unless you came here your-
self.

God bless you in your work
and keep you well.

Sincerely,



A. D.

KW
04-19-95
-1-

- Not pedophile; no sexual interest in pre-pubescent children
- Insufficient evidence to indicate fixated ephebophile; relations with adult males and some contact with adult females are indicators that probably not. However, not ruled out with information now available.
- Of significant concern however, is tendency "to re-write the script" of sexual encounters, in particular, and romantic sexual relationships in general.

In his scripts, the other person initiates sexual contact which comes as a surprise to him, therefore, absolving ^{him} of ~~his~~ personal responsibility for the behavior. This

ADOM028738

may be a predictor of future
"boundary violations"

- It is extremely unlikely that
he will be able to abide
by ecclesiastically mandated
celibacy, even if he sincerely
pledges to do so.

- If current sexual-erotic relationship
should fail and if this
occurs while he remains a
priest, he is at risk
to violate boundaries again
(possibly with an adolescent)

He has experienced considerable
loneliness & rejection or a
perception of rejection. He
may experience a potential
adolescent partner as more
likely to accept him rather
than reject him.

ARCHDIOCESE OF MILWAUKEE

3501 SOUTH LAKE DRIVE * P.O. BOX 2018 * MILWAUKEE, WISCONSIN 53201 * PHONE 414/768-3300

OFFICE OF THE ARCHBISHOP

February 28, 1989

The Reverend Andrew Doyle
St. Agnes Parish
[REDACTED]
Butler, Wisconsin 53007

Dear Andy,

I have been asked by Clifford A. Jansen, State Deputy of the Wisconsin State Council Knights of Columbus, to appoint you Milwaukee Diocesan Chaplain of the KC's.

Mr. Jansen writes that you have been approached about this and seem to have no problems with accepting the chaplaincy. In this case, please look upon my letter then as one of official appointment for you to the position.

Thanks for all you do for us, Andy. Many, many blessings.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

Copy to: Mr. Clifford A. Jansen, State Deputy
Wisconsin State Council Knights of Columbus

ADOM028783

ARCHDIOCESE OF MILWAUKEE
OFFICE OF THE ARCHBISHOP

June 21, 1995

JUN 23 1995

The Reverend Andrew Doyle
St. Agnes Parish
[REDACTED]
Butler, Wisconsin 53007

Dear Andy,

Thanks for your letter. I hereby grant you the leave of absence you request, beginning on July 1, 1995. It has not been an easy decision for you and I hope and pray all will go well for you. I grant the leave for six months. At that time we should sit down and see how things are going for you. Hopefully, the questions like insurance have been worked out with Father Carrol Straub.

Thanks for all you did, Andy, in these years of good priestly ministry. May God's presence remain a powerful force in your life.

Sincerely yours in the Lord,



Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

CC: Bishop Richard J. Sklba
Vicar for Clergy Personnel
Priests' Personnel Board
Chancery



St. Agnes Congregation

BUTLER, WISCONSIN 53007

GENERAL OFFICE
AND RECTORY
12746 W. Cameron Avenue
(414) 781-9521

SCHOOL OFFICE
C.C.D. OFFICE
12801 W. Fairmount Avenue
(414) 781-4996

May 30, 1995

The Most Reverend Rembert G. Weakland, O.S.B.
3501 S. Lake Drive
P.O. Box 07912
Milwaukee, WI 53207-0912

Dear Archbishop Weakland,

I formally request a leave of absence from the active Ministry beginning July 1, 1995, as per our previous communications. I do understand that I may not function in any public capacity without your permission. I have no intentions of that at this time, nor do I expect any.

I ask that you keep me in your prayers as my life changes. I was privileged to share in the priesthood for 19 years. I ask God's help in directing what is left to me in another walk of life.

Sincerely,

ADOM028801

ARCHDIOCESE OF MILWAUKEE

3501 S. Lake Drive • P.O. Box 07912 • Milwaukee, WI 53207-0912 • (414) 769-3300

Priests' Personnel Board
(414) 769-3458

October 12, 1994

Rev. Andrew P. Doyle
St. Agnes Parish

Butler, Wisconsin 53007

Dear Fr. Doyle,

I am pleased to inform you that your request for an extension of your term at St. Agnes Parish has been recommended by the Priests' Personnel Board and approved by Archbishop Weakland.

Your term at St. Agnes Parish is hereby extended for up to six years and is ^{not} renewable.

With our prayers and best wishes for continued success in your important ministry to the people of God.

Sincerely,

Fr. Leonard M. Barbian
Executive Secretary
Priests' Personnel Board

LMB:pr



ADOM028803

May 26, 1981

The Reverend Andrew P. Doyle
St. Mary Parish

Elm Grove, Wisconsin 53122

Dear Father Doyle:

Following the recommendation of the Personnel Board regarding your assignment, and with the concurrence of the Archbishop, I herewith transfer you from your present position as Associate Pastor at St. Mary Parish, Elm Grove, and appoint you Associate Pastor at St. Mary Parish, Hales Corners, effective June 16, 1981. You will kindly report on that date to the Pastor, Father George Zwadzich.

In keeping with the Term of Office Policy inaugurated August 1, 1980, your assignment will exist for a period of up to six years from its effective date and after that will be reviewed for possible extension.

Accept my prayers and good wishes as you move on to a new area of priestly work.

Sincerely yours in the Lord,

Reverend Joseph A. Janicki
Vicar for Priest Personnel

ADOM028832



CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

Prot. N. 1289/96/S

D. n. ANDREW PATRICK DOYLE, sacerdos, archidioecesis Milvaukien.

petiit dispensationem a sacerdotali coelibatu.

SS. mus D. N. IOANNES PAULUS, Divina Providentia Papa II,
die 25 novembris 1996 habita relatione de casu a
Congregatione de Cultu Divino et Disciplina Sacramentorum, precibus annuit iuxta sequentes rationes:

1. Rescriptum vim suam exerit a momento notificationis a competenti Auctoritate ecclesiastica oratori factae, et amplectitur inseparabiliter dispensationem a sacerdotali coelibatu et simul amissionem status clericalis. Numquam oratori fas est duo illa elementa selungere, seu prius accipere et alterum recusare. Si vero orator est religiosus, Rescriptum continet etiam dispensationem a votis; idemque insuper secumfert absolutionem a censuris, quatenus opus sit.

2. Notitia concessionis dispensationis adnotetur in Libris baptizatorum parocchiae oratoris.

3. Quod attinet ad celebrationem canonici matrimonii, applicandae sunt normae quae in Codice Iuris Canonici statuuntur. Ordinarius vero curet ut res caute peragantur sine pompa vel exteriore apparatu.

4. Auctoritas ecclesiastica, ad quam spectat Rescriptum cum oratore communicare, hunc enixe hortetur, ut vitam Populi Dei, ratione congruendi cum nova eius vivendi condicione, participet, aedificationem praestet et ita amantissimum Ecclesiae filium se exhibeat. Simul autem eidem notum faciat ea quae sequuntur:

a) sacerdos dispensatus eo ipso amittit iura statui clericali propria, dignitates et officia ecclesiastica; ceteris obligationibus cum statu clericali conexis non amplius adstringitur;

b) exclusus manet ab exercitio sacri ministerii, iis exceptis de quibus in cann. 976, 986, § 2 ac propterea nequit homiliam habere. Insuper nequit fungi ministerio extraordinario sacrae Communionis distribuendae nec potest officium gerere directivum in ambitu pastoralis;

c) item nullum munus absolvere potest in Seminariis et in Institutis aequiparatis. In aliis Institutis studiorum gradus superioris, qui quocumque modo dependent ab Auctoritate ecclesiastica, munere directivo vel officio docendi fungi nequit;

d) in iisdem vero Institutis studiorum gradus superioris ab Auctoritate ecclesiastica non dependentibus nullam disciplinam proprie theologicam vel cum ipsa intime connexam tradere potest;

e) in Institutis autem studiorum gradus inferioris dependentibus ab Auctoritate ecclesiastica munere directivo vel officio docendi fungi nequit nisi Ordinarius, pro suo prudenti iudicio et remoto scandalo, ad munus docendi quod attinet, aliter decernere aestimaverit. Eadem lege tenetur sacerdos dispensatus in tradenda Religione in Institutis eiusdem generis non dependentibus ab Auctoritate ecclesiastica.

5. Per se sacerdos a sacerdotali coelibatu dispensatus, et a fortiori sacerdos matrimonio iunctus, abesse debet a locis in quibus eius antecedens conditio nota est. Ordinarius loci commorationis oratoris tamen, audito quatenus opus erit, Ordinario incardinationis vel Superiore maiori religioso, dispensare poterit ab ista clausula Rescriptum afficienti, si oratoris praesentia scandalum paritura non praevideatur.

6. Denique ei aliquod opus pietatis vel caritatis imponatur. Tempore autem opportuno breviter ad Congregationem de peracta executione referatur, et si qua tandem fidelium admiratio adsit, prudenti explicatione provideatur.

Contrariis quibuscumque minime obstantibus.

Ex Aedibus Congregationis, die 30 novembris 1996_____

CONCORDAT CUM ORIGINALI (+ Georgius Medina Estévez)
quod in Archivo huius Pro-Praefectus
Congregationis asservatur.
Romae die 21 FEB. 2000



(+ Gerardus Majella Agnello)
Archiep. Secretarius

Gerardus, S. S. S.

ARCHDIOCESE OF MILWAUKEE
STATEMENT OF RIGHTS AND OBLIGATIONS
INVESTIGATIONS INTO ALLEGATIONS OF MISCONDUCT

Whenever an accusation of inappropriate behavior is made, the Archdiocese of Milwaukee takes seriously its obligation to discover the facts, provide for protection of individual and communal rights, and encourage fulfillment of obligations. In that regard, whenever an investigation or evaluation is being conducted with someone accused of an offense, the following shall serve as guiding principles:

- 1) Professional evaluators conduct the evaluation using accepted evaluation tools of their profession;
- 2) The person being interviewed/evaluated is informed of the process to be used;
- 3) The person being evaluated/interviewed is informed regarding what information will be shared with whom and waives the expectation of confidentiality regarding the sharing of information with necessary persons.

Upon being notified that an investigation/evaluation is being undertaken the accused person should be informed of his/her rights. These rights include:

- 1) The right not to implicate oneself
- 2) The right to counsel, civil and canonical
- 3) The right to review the results of any evaluation
- 4) The right to know what has been alleged and to offer a defense against the allegations
- 5) The right to due process
- 6) The right to have the investigation conducted with discretion lest his/her good name be endangered by the investigation.

In addition to being informed about his/her rights, the accused person should also be informed of certain obligations such as:

- 1) The obligation not to interfere in the investigative process
- 2) The obligation to observe any special provisions imposed by the diocesan bishop.

By affixing my signature below, I affirm that I have read and understand this statement of rights and obligations.

 3/29/95
Signature Date


(Witness)

ADOM033862

By

Today I received a letter from [REDACTED] of [REDACTED] [REDACTED] letter details allegations against Fr. [REDACTED]

I called [REDACTED] and left a voice mail message asking him to leave times when [REDACTED] would be available to talk with me about the details of his letter. I asked him to let me know on my voice mail of his age at the time of these allegations. [REDACTED] did leave a voice mail message late this evening advising me to call him on the morning of March 17. [REDACTED] also said that he was born in [REDACTED] and graduated in 1979 from St. Mary's School in Elm Grove. He was "14 or 15" at the time he alleges Fr. Doyle's abuse began.

I did speak this morning with [REDACTED]. He reiterated what he had alleged in his letter to me. [REDACTED] said sexual contact happened a number of times when he was between the ages of "14 or 15" and "17ish." [REDACTED] claimed that he met with Fr. Doyle in October of 1994 and that at that time, Fr. Doyle told [REDACTED] he had gotten help. Fr. Doyle also reportedly told [REDACTED] that "it" should never have happened in the first place and that "it" had happened in Fr. Doyle's family when Fr. Doyle was younger. [REDACTED] said he was coming forward mainly to be sure that "Fr. Doyle is not still doing this." [REDACTED] said he needs some closure on the whole matter. [REDACTED] also said that this matter "has always bothered him." [REDACTED]

...visionary recurrent nightmare. He said in the dream there

█████ also said that he believed Msgr. Emmeneger, Fr. Stommel, and Dan Schroeder (an ex-priest of the Archdiocese) could have known something about this matter since he believes they would have seen him in Fr. Doyle's presence. █████ told his parents of the situation in October 1994. He said his father told him of an incident in which his father alleges that Fr. Doyle came to the family's door one evening and said "I need a drink."

I did advise [REDACTED] of the Archdiocese's willingness to assist individual's with therapy assistance while these matters are sorted out. [REDACTED] was appreciative of this offer and asked who he

could speak with in [REDACTED] about this issue. I gave him the name of [REDACTED] who works with these kinds of cases in the [REDACTED] Archdiocese. [REDACTED] said he might call her and get the names of some therapists who work with these matters and issues .

310. Doyle, Andrew

Father George Zwadzich informed me that he is very concerned about Doyle's drinking. At one time Doyle admitted that he was an alcoholic. Now he continues to drink socially and word is getting back to Zwadzich about how Doyle behaves when he is drinking. It seems there is a personality change. Zwadzich told me that he is going to monitor the situation more closely but seems to think that the time for outside intervention is growing near.

4/12/82

830. Doyle, Andrew

His brother [REDACTED] ([REDACTED], home; [REDACTED], office) called me from Minneapolis to express some grave concerns for his brother. [REDACTED] claims that Andy has a serious drinking problem that is apparent to the family for some time now. He said that his concerns can be corroborated by all the other members of the family especially his sister, [REDACTED] and his mother who lives at [REDACTED]. [REDACTED] is a recovering alcoholic himself and claims that he can recognize the problem in others. In his brother he sees some very erratic behavior that he feels is linked up with a drinking pattern. We talked for a long time and then I told him that I wanted to look into this further on the local scene and that I would follow up even to the point of treatment if this is necessary and warranted. That evening I spoke to Father Barbian privately and asked if he had any observations along this line. He told me that he had some problems with Andy's behavior but that he could not link this up with alcohol because he thought that Doyle is now drinking less than he had in the past. Barbian admitted that there have been some blowups and that he would not be surprised if Doyle sought another assignment.

9/7/83

834. Doyle, Andrew

His sister, [REDACTED] ([REDACTED]) called to continue the conversation of her brother, [REDACTED], a few days ago. She related one event that occurred within the last month when she came to Milwaukee and was picked up at the airport by her brother and [REDACTED]. She said that one wiff and she could tell that both of them had been drinking heavily, and it was nine o'clock in the morning. They explained to her that they had been partying on some parishioner's "martini boat" until 6:00 a.m. She said she told them both that they were out of line. She said that it looks like [REDACTED] is a drinking partner of her brother but she does not want to say or do anything to get him in trouble. She said that all she wants is to see her brother get some help.

9/9/83

837. Doyle, Andrew

His mother called me [REDACTED] rather upset because she had heard from her brother [REDACTED] that there was going to be a big confrontation of Father Andy on the day of his brother's wedding. I told her I had no knowledge of that and assured her that there was no need for this at that particular time. I told her that other members of the family had expressed their concern for his health and she concurred that he is in trouble and needs some help perhaps even treatment for alcoholism. I assured her that I would work toward that end after her son's wedding. Both Doyle's brother, [REDACTED] and his sister, [REDACTED] told me that Father Doyle was footing the bill for his brother's wedding which meant that he had to be going into debt for this.

9/12/83

Doyle, Andrew

His brother [] called from their brother's wedding reception at the Timber's here in Milwaukee. [] and his sister, [], feel that the occasion is inappropriate to come and see me and discuss their problem with Andrew's drinking. They feel that he is headed toward behavior that will give him away and cause others to take note and intervene. I told [] that before Andy got into an accident or did something foolish, I would like to warn him that his family feels this way and also ask him to get a professional evaluation of his drinking. [] felt this was a good idea and told me that I had permission to say that he and [] had been in contact with me.

10/7/83

999. Doyle, Andrew

His sister, [] called to say that she knows I have confronted Doyle with some of their concerns because he called her very upset and feeling that she had betrayed him. She still feels very strongly that there is a drinking problem and also a problem with the way he manipulates people. She is in the process of writing him a letter trying to explain the way the family perceives his behavior. Later I spoke to [] who said that he has met with Father Doyle and suspects there may be a problem with alcoholism. He said that Doyle's principal problem, however, is his manipulation of others and the fact that he gets himself into more trouble by doing this. He will continue to meet with Doyle for the present and does not know if the Wausau evaluation would be helpful at this point. I did not ask [] whether we should get Doyle into treatment at Guest house yet.

10/31/83

1021. Doyle, Andrew

[] called to say that Doyle will continue to meet with him for counseling. [] hopes that he can get Doyle "on the wagon" again. [] does not feel as though an evaluation in Wausau is necessary for Doyle. [] has known Doyle personally since Doyle was practically an infant. [] tells me that the family of Father Doyle is tremendously mixed up and that the farther he stays away from the family the better off he is going to be.

11/4/83

1176. Doyle, Andrew

Father Gene Neuman told me that Father Andy Doyle was in yesterday and seems very down regarding life at St. Anthony's Parish. Doyle was not complaining but feels that he has had three bad pastors and wonders why. Neuman thought it might be good for me to check in on him. I told him I would do that after the holidays and also after Father Neuman has a chance to speak with Father Fleischman to get his side of the story. Later [] told me that Doyle had been in to see him. He did not discuss the issue but he said that Doyle was uptight. [] said that this last week five priests came to see him. All of them were very uptight and [] wonders what's going on.

12/20/84

On Monday, September 16, 1985 Andy came in to the office to review his personnel file, seeking to know if there was some questions raised about his performance to which he might address himself in a constructive fashion. He read through the file and he said that now he understood better some of the requests that were made of him, but he did not always feel that members of the Personnel Board were honest with him. He said he was happy at St. Anthony's Parish with Tony Klink, and the discussion was positive.

RJS

361. Doyle, Andrew

On Monday, July 20, 1987 I received a phone call from Andy informing our office that he was entering special counseling with an expert on children of alcoholics in order to understand his own situation and to be of better service to others. I was assured that this would be covered by insurance and encouraged him to explore the matter thoughtfully.

RJS

761. Doyle, Andrew

On Tuesday, September 12, 1989 I met with [REDACTED] to review the way in which her concern for Andy some years back had been documented in the files since she had been promised anonymity out of a concern that a survey would not correctly express her intentions. Apparently, Andy has made incorrect conclusions after reviewing the file.

RJS

845. Doyle, Andrew

On Wednesday, October 11, 1989 I met with Andy who stated that he was not interested in meeting with [REDACTED] to discuss earlier issues or experiences and that these would not form a problem or barrier for the mentoring program presentation next week.

RJS

998. Doyle, Andrew

On Monday, December 11, 1989 the office received some frantic communications from parishioners expressing concern that they would be dropped from the parish roster if they did not contribute five percent of their income to the church and allegedly threatened by an imposed fee of \$1,000 for burial of non-parishioners.

RJS

39. Andrew Doyle

On Monday evening January 8, 1990 I spoke with Andy by phone, reviewing the history of the current problems at St. Agnes and strongly urging that he slow things down considerably.

RJS

103. Doyle, Andrew

On Thursday, January 17, 1991 Andy called the office to seek assistance regarding an accusation from a parishioner who is a lawyer and member of the parish athletic board to the effect that Andy had been removed from St. Mary's in Elm Grove because of a paternity case. Sister Rose transferred him to the offices of Joe Dean and Joe Perry.

RJS

ADOM033873

284. Doyle, Andrew

On Monday, March 11, 1991 Andy called to say that he was undergoing surgery that same day for [REDACTED] and would be out of commission for approximately two weeks, adding that Erv Mogilka will cover the parish in his absence.

RJS

318. Doyle, Andrew

On Tuesday, March 19, 1991 Andy called to inform us of a [REDACTED] surgery scheduled for Friday, March 22, 1991 and to request assistance during Holy Week.

RJS

349. Doyle, Andrew

On Monday, March 25, 1991 I received a phone call from Erv Mogilka who is helping out at St. Agnes Parish in Butler repeating the strong lecture given to Andy about absenting himself from Holy Week Services in order to have the benefit of recuperation as prescribed by his doctor.

On Tuesday, March 26, 1991 I spoke with Andy regarding his [REDACTED] problems and his need to be serious about full recuperation even if it requires several weeks of confinement to a wheelchair.

RJS

701. Doyle, Andrew

On September 29, 1992 Andy Doyle called regarding a friend of his who is in advertising. He has been asked to design an ad for a law firm seeking clients who have been abused by priests indicating the Catholic Church has deep pockets. Andy recalled Archbishop Weakland remarking that the priest was the responsible part. I told Andy we use that as our defense and it has been successful, but not all cases and Dioceses have been successful in this defense. Andy also mentioned he will be having surgery Oct. 14 to [REDACTED] from his previous operation.

RTV

✓ 584. Andrew Doyle

On October 7, 1992 I spoke with Andy who was on a private retreat at his cottage. My concern was to summarize the information which had been presented to me by the delegation at the end of August, namely that Andy's tithing principle was driving the financial management of the parish, that he was at times perceived as agreeing to a follow-up procedure but changing the rules in mid-term if he suddenly had a better idea and that those who disagreed were treated as enemies. Andy stated that there had been a fine parish retreat some two to three weeks ago and that he was himself convinced of the healing process. He underscored the presence of Ed Pronley as a driving force behind any group that would come to the Archdiocese. I think the conversation was thoughtful and helpful.

RJS

500. Doyle, Andrew

On October 30, 1992 [REDACTED] informed me that a woman had approached her regarding an incident between Andrew Doyle and alleged inappropriate sexual behavior with a teenage boy about 10 years ago while he was at St. Mary's Hales Corners. He had told her and she shared it with Charles Walter. The woman did not want her name used. I checked Andy's file and told [REDACTED] we were informed of this in 1982 and Andy denied it and the young man was listened to and nothing further was done. I told her I would need the young man's permission if I were to bring this to Andy's attention again.

RTV

CONFIDENTIAL

ADOM033874

1017. Doyle, Andrew

On November 23, 1993, Andy Doyle informed me that he has decided to seek a second six year term at St. Agnes, Butler.

RTV

411. Doyle, Andrew

On March 25, 1994, I met with Andy Doyle at St. Agnes, Butler as a follow-up to my visit with Robert Turner. Andy would be happy to have Bob as an Associate for 2 more years during his incardination period. Andy feels they work well together, and believes he has helped Bob to grow slowly in a more collaborative ministry. Bob does like meetings and Andy will continue to work with him to see their importance in Parish ministry today. He also feels that Bob is slowly growing in a less clerical style for Liturgy.

RTV

583. Andrew Doyle

On September 8, 1994 I received a phone call from Andy indicating that he would be undergoing tests the following day for [REDACTED]

On September 9, 1994 Andy called to say that tests [REDACTED]

RJS

795. Andrew Doyle

On November 4, 1994 Andrew Doyle called the office to alert us to possible entrapment situations by a young man calling for counseling in the middle of the night. I tried repeatedly to contact Andy for several days, and then finally left word with the Parish secretary that I had received the basic information.

RJS

172. Doyle, Andy

On March 17, 1995, Dr. [REDACTED] and I met with Andy Doyle and his attorney relative to an allegation. We also called Matt Flynn to set up another meeting with both attorneys present. Andy was advised by his attorney not to speak.

CCS

REDACTED

ADOM033875

193. Doyle, Andy

On April 6, 1995, Andy Doyle called with concerns about the upcoming mentoring overnight. He doesn't think that's a wise idea.

CCS

223. Doyle, Andy

On May 11, 1995, Andy Doyle and I had something of an exit interview. He asked that I submit a proposal to Archbishop Weakland in regard to severance pay. I will get back to Andy as soon as I confer with the Archbishop. He will announce his leave of absence on June 4th and will leave the parish on June 18, 1995.

CCS

235. Doyle, Andy

On May 17, 1995, I called Andy Doyle to convey the Archbishop's decision on his severance. The Archbishop agreed to give him \$10,000 now and \$20,000 at time of termination. He also will see that he is placed on "unassigned" list so he might receive health insurance up to one year. Andy will announce his leave of absence on June 4th, 1995 and will leave on June 18th, 1995.

CCS

241. Doyle, Andy

On May 24, 1995, Andy Doyle called to confirm his severance. The first payment he would like before June 18. He also set up the parish consultation with Len Barbian.

CCS

361. Doyle, Andy

On October 11, 1995, Andy Doyle called to ask whether anything had changed as far as his status is concerned. If he is still judged to be a liability for the Archdiocese, he would now ask that some closure be brought to his situation by his signing the necessary papers. In return he would like to receive his agreed-upon severance of \$20,000, his pension and Health Insurance for January to July '96 as promised. He would like to establish some security for himself at this time. After discussion with Archbishop Weakland on 10/13/95, Rambert stated he would like to write a letter to Andy before we initiate the whole process.

CCS

REDACTED

ADOM033876

395. Doyle, Andy

On November 8, 1995 I received a letter from Andy Doyle confirming that he freely is choosing to leave active ministry. He also states that his understanding of his severance package was \$20,000 in addition to \$10,000 that the Archbishop gave him at the time of his leave of absence.

CCS

✓571. Andrew Doyle

On May 30, 1996 I signed the formal documents for the petition requesting a dispensation from all obligations of clerical life.

RJS

20. Doyle, Andy

On June 13, 1996 Andy Doyle returned my call and said that as of July 1, 1996 he will have insurance with his company, Trinity Employment.

SKS

✓649. Andrew Doyle

On June 12, 1996 I received a copy of a letter from Andrew requesting that his Pension Funds with the Archdiocese be transferred to his employers 401K profit sharing plan.

RJS

REDACTED

REDACTED

ADOM033877

✓ 253. Andrew Doyle

On April 26, 2002 I had a panicked plea from Andrew Doyle, begging for mercy in the light of his efforts to establish a new career for himself, and hoping his name would not be released to the press at this point. After further inquiry I returned the phone call (home: [REDACTED]) to inform him that the initial recommendation of the Commission was that the names of those in pastoral ministry would be revealed by September 1, 2002.

RJS

✓ 453. Andrew Doyle

On June 27, 2002 I received a panicky phone call from Andrew Doyle asking if it was true that the entire list of all individuals with allegations would be printed and reporting that if that would happen he wanted to know in advance since he would have to resign from his job and seek employment elsewhere. I could only respond by saying I wasn't sure which categories were included in that plan.

RJS

✓ 541. Andrew Doyle

On July 29, 2002 I received a phone call of inquiry from Andrew Doyle regarding the possibility of public disclosure of his name as an offender. I indicated that current discussion seems to have precluded any disclosure of names of those who had left active ministry and were established in a family or other occupation. I also promised to make contact should that in any way change.

RJS

✓ 774 Andrew Doyle

On October 30, 2002 I again received a telephone call from Andrew Doyle (home - [REDACTED]) who was becoming panicky over the proximity of any release of his name since he would be forced to resign his position in a steel laser factory in Ashipon out of respect for his employer should his name be published.

RJS

16
736. Doyle, Andrew

[redacted] a teacher at Sacred Heart School of Theology and a parishioner at St. Mary's, Elm Grove called to say that while Emmenegger is on vacation, Doyle is going through the parish books in an attempt to embarrass Emmenegger when he returns. Doyle claims that he has hired an accountant and will present the evidence he can find at the parish council meeting next week. He intends to surprise Emmenegger and embarrass him in public.

[redacted] respects both priests and is very upset with this. She feels Doyle is wrong and sees it as an immature act which will hurt him more than Emmenegger, divide the parish, and be a scandal. When she asked what to do, I recommended that she tell Doyle to confront Emmenegger privately with this matter if he feels conscience bound to do so. If that doesn't work, he can talk to Bishop Brust. However, if Doyle refuses this course of action, then I suggested she blow his plan and inform Emmenegger of the whole thing for the good of the parish.

4/29/81

742. Doyle, Andrew

[redacted] called to say that she had been in further contact with Doyle. He told her that the Archbishop had instructed him to drop all of his tactics against Emmenegger. She is worried about Doyle's mental condition. When I asked her if he has been drinking, she said that she did not think so. She will continue to encourage him to be more fraternal and to seek help if he needs it.

4/30/81

100. Doyle, Andrew

He was extremely upset because of repercussions from an incident that happened last summer. A young man, 17 at the time, came to him from the parish and [redacted] Doyle counseled him extensively and let him sleep over at his house. This happened a second time and in the course of the evening after he had retired, the young man got very uptight and worried. Doyle continued to counsel him and put his arm around him for reassurance. Now the man is claiming that Doyle made a homosexual pass at him. He spoke to the youth minister of the parish who recommended he see her friend Father Charlie Walter. Walter came to see Doyle and Doyle explained the whole situation. Doyle then called [redacted] and [redacted] told him to speak to me. I told him I thought Walter would be in a position now to counsel the young man that he was misinterpreting the whole situation. I said to have Walter call me if necessary. Doyle knows that he used extremely poor judgement in allowing the young man to sleep over on those occasions.

1/28/82

107. Doyle, Andrew

Father Charles Walter called me to say that he and the DRE at St. Mary's Parish spoke to the young man who made the complaint against Doyle. Walter thinks that they have convinced the man to forget the whole matter. However, the man is sticking to his story and claims that he and Doyle attended the PAC last month and had alcoholic drinks before and after the event. It was on the way home that Doyle, he claims, made another pass at him. Walter is most concerned about the drinking because Doyle is constantly speaking in front of groups of people especially young people and telling them how his parents were alcoholics and how he became an alcoholic but now has the matter under control. He intends to confront Doyle with this matter.

2/2/82

ADOM033884

*Doyle =
2nd event*

Boyle 3/29/95

Someone - his
unty called
him /

And - call from a priest who says
at meetg last PM in Waukegan he heard
allegations against 45 yr. old priest in
Archdiocese -

allegati - I met him & had
an ongoing relationship - he
a lover scorned

Oct. 24 - Sant And - last saw him in 1981

(RD) had a lover killed in a car accident
suspected he would come forward -

You know what you did was wrong -
that's why I said it has to stop
You know you really hurt me. I've been in
allegati - sorry + 13 yrs.
1x mutual masturbation in the 70s

alleg - March 78 St. Mary's Elgin

(D) Sent to St. Mary's, Elgin
1976
1979 - got youth group going one
71st week - and 4 kids
had family troubles
as chief - part of his question

didn't get along well w/ Dad -
has 4 younger sisters who they meet at
part at H. Agnes -
[redacted] is v. bright, articulate, sarcastic
sense of humor
[redacted] told over Sunday PM liturgies
[redacted] / not athletic - [redacted]
[redacted]

you group pretty long at the [redacted] school long
(mixed) [redacted] & her [redacted] for you group

think to be done - AD Cato of wedding
And -> player piano - kids used to come up to see it
Emmeneggs made AD get rid of it
kids in groups & that -> music led to
theology discussions

[redacted] - [redacted] - the father, average
17 - [redacted] looked his age
no counseling of [redacted]
planned liturgies alone - few days before
mass -
sold player piano - late 1979 -

And's mom - undergoing a lot of tx - phone call
from mom -> mother had hit attack - get to Col.
R. Aug 7 mother in room and called & thought
"she could use the attention"

man - 2 canceled -

AD -> its housekeeper or myself -

Emmery -> tried for 4 months trying to keep him -

AD sold player piano - to Reports - with intention of getting / buying it back
Sings at Reports Then -

When Dyle knew he was moving to Sales Corner -
got there to interview

no room for him / last priest living in
rectory basement ([redacted]) -> apt across
from rectory -

And -> colorblind / other people helped
find out furniture

Golfing AD -> 1975 starting to play golf
no [redacted]

Mar 81 - 1st Sexual incident -

And sick in bed / during the day

[redacted] -> Sick at day -

And must have let [redacted] go up the

Suite

Suite = 2 rooms

/ Sitting room & bedroom
player piano there

came into bedroom / And 7 sec - bed
- went on the bed R. next to Andy
bent down & gave Andy a kiss on the lips
Andy → I don't know if this is such a good
idea =

Andy - clothed? yes
→ put arms around Andy - & Andy
responded
got to groping next touch genitals
had no girlfriends; R. arty / crafty -
Speech fatter / effeminate -
wack / mannerisms
fondled genitals
slam bar, that in room -
afternoon the people living in house -
bitch came - mutual masturbation
partially clothed / houses down -
1st male sexual experience

Dec's 1970 left seminar - in love with

22" had sex in room -
age 15; 18yr. old woman - 1st in Megan -
Andy

left r. after that -
Andy → felt "hell of a lot of guilt" -

Saturday And went to [redacted] house in Ave (next day)
- to tell him this could never happen
again -

we walked along Elmwood Lane -
[redacted] answered the door.

[redacted] → And - Can we keep friendships going -
and → yes

And → Saw himself in [redacted] -
had been abandoned by h.s. classmates
at MNUF -

And's parents were separated 3x for total of 7 yrs.

[redacted] still active in youth group

6/7 years ago - And started to

people came from Elm Grove to help And move
in at Lakes Crossings.

It is possible [redacted] came to And's apt. alone

Apt. - 2nd floor - kitchen - patio - living room - kids' room -
bedroom (biggest room) - Ave.

#100 - kids comes to the door with scratches - want
meds to heal, prn. - parents - Jim got
permission from parents

Spent 2 hours taking - Andy → bedroom

██████ → 8pm bed

T. Storm → ██████ came running
into bedroom - in his underwear -

Later Andy took him to a dinner / Psc
5 months later

Velvet Chair

██████ drinking in ballfield 3rd time -
" " he said we've warned him -
kicked off the youth group

██████ calls him → Can I come see
you

██████ had gone to ██████ →
made allegations against Andy

Sp. 1984 - ██████ - 5 kids in the corner
Identify bodies - cut them down /

1.25 Xanax - 3x/day - for Fiches

██████ → Enamengo - had a file -

I abused the deal; at 8M. Elm Grove -
it was hell living in Elm

Reviews
i kids

1986 - kept sexual encounters - gay relationship for 3 years -
a priest invited Andy to a rest. to meet
a man - a friend of that priest -
ended over another man - 27 years old
1991 - gay for 2nd time - 37

1990 - gay love - still persists

no physical contact in 3 years prior
to proposal / she was dating
at same time -
left Germany 1971 for marriage proposal to
the dated girl at school / sexual
rel. there with 2 people (women)

The woman - at school / N. popular
almost purely perfect - didn't last
long - 3 or 4
1st person had intercourse
with her - pulled out
didn't ejaculate

best fantasies are to me
late 20's - early 30's

view of Calibacy -

Came out to family since allgation broke -

And married them - he = Epixipatin
She = Calib / am - pointing
for 1990 - Current mil. = 32 yr. old -
partner - he had been married - It appears that it

N. turbulent marriage

By asked him to meet them after he
to go to the Black Kettle -

got divorced

when (A) broke leg - he & Linda Kuehn (tender)
came out & helped him

other stuff coming? →

4/27/95

[REDACTED]

2 years older than grade level
failed 2 grades -

[REDACTED]

was punner -

most likely kids + his L.O. a ^{R-rated} movie →

came to us when he was 19 & told us what his problem¹ was →

[REDACTED] 6 1/2 months →
double blind surgery at less than 6 1/2 months -

3x
11/17

very close friends of
older adopted mothers parents -

Dept - brain injured, emotionally disturbed,
hyperactive
tried to set him in
St. Ann's

one night looking for [REDACTED] about 11:30
not comfortable with that man
I didn't like him -
pulpit → said he was a alcoholic -

[REDACTED] - raised in St. Jude's parish - had 3 of
the finest priests → I gave that love to F. Doyle



December 27, 1999

MEMO TO FILE

Documents that I know existed but are no longer in Andrew Doyle's file and cannot be located. Their absence is without explanation.

1. The Rescript from Rome (Prot. N. 1289/96/S) along with the transmittal letters from both Rome and Washington.
2. The acceptance form signed by Andy Doyle and witnessed by myself.
3. The letter to the pastor of the parish where Andy had been baptized asking that the baptism record be annotated. Actually, Fr. M. Breit, pastor of Holy Rosary Parish in 1996, countersigned this letter indicating that the baptism record had been annotated. He returned the letter to me for this file. Proof of the annotation is that a baptism certificate showing the annotation has been prepared by Fr. T. Kitzke and is in the file.
4. My letter to Rome (and cover letter to Washington) saying that A. Doyle had been informed about the dispensation and had accepted it.

Fr. Jim Connell

ARCHDIOCESE OF MILWAUKEE
OFFICE OF THE ARCHBISHOP

Prot. N. 1289/96/S

December 27, 1999

His Eminence, Jorge Arturo Cardinal Medina Estevez
Prefect of the Congregation for Divine Worship
and the Discipline of the Sacraments
00120 Vatican City State
Europe,

COPY

Your Eminence,

I request a duplicate copy of a Rescript issued by your office in 1996.

Recently the Reverend James E. Connell, my Vice Chancellor, conducted a review of the files concerning priests of this Archdiocese who have petitioned the Holy Father for a dispensation from all obligations related to Holy Orders, including celibacy, so as to be able to be returned to the lay state. While in general the files are in proper condition, the status of one file raises a significant concern because the Rescript from the Holy See is missing.

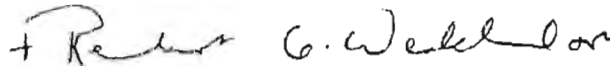
In 1996, the Holy Father granted to the Reverend Andrew Patrick Doyle a dispensation from all his obligations arising from his priesthood ordination (Prot. N. 1289/96/S). Andrew was notified about the dispensation and he happily accepted the news. In addition, Andrew's baptism record has been properly annotated.

Now, however, the actual Rescript received from the Holy See cannot be located. Father Connell has reviewed all the files trying to locate the document, but to no avail. He is embarrassed by the situation and acknowledges that he might have inadvertently discarded the document in the trash.

In any event, I request a duplicate copy of this Rescript so that the file here will be complete.

Thank you for your attention to this matter and I have the honor to be, your Eminence,

Sincerely yours in Christ,



Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee



December 27, 1999

Dear Archbishop Weakland,

I trust that the enclosed letter explains itself. I have searched extensively looking for this lost Rescript. I think the time has now come to ask the Holy See for a duplicate copy.

Thanks for your help.

Jim Connell

12/29/99

Jim,

*Have you checked if Andy might have
a copy.*

+ (Rue)



PETITIONER: ANDREW PATRICK DOYLE

RESIDENCE ADDRESS: [REDACTED]
West Bend, WI 53095
U.S.A.

RESIDENCE TELEPHONE: [REDACTED]

DIOCESE OF INCARDINATION: Archdiocese of Milwaukee



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I. PETITION LETTER

December 13, 1995

His Holiness Pope John Paul II
Vatican City
Vatican City, Europe

Your Holiness,

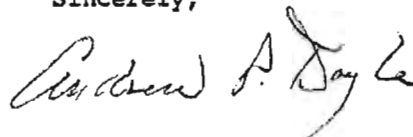
I write this letter to ask you for a dispensation from the obligations of priesthood ordination, including celibacy, so that I may return to the lay state. My reasons are deeply felt and are arrived at with great thought and prayer.

I entered the seminary at age 14. I am now 46. All during my early childhood there was tension at home between my parents, resulting in seven separations of their marriage. Both parents were addicted to alcohol, and my mother was clinically depressed. It was from this family background that my father took me to apply for the seminary. He had done the same thing to my oldest sister in taking her to the convent, which she left some years ago. She was dispensed from her vows. The poor example of relationship and commitment I saw as I grew made me fear closeness, yet I yearned for it as time went on.

I recognize deeply my need for intimacy and companionship. The vow of celibacy would remain impossible for me and, as my history of infidelity to that vow even to the years in priesthood would attest to, I would be put in to grave temptation if this dispensation is not granted. This is an admission I should have made prior to ordination, but was afraid to admit to family and friends.

I prayerfully ask you to dispense me from the obligations of priesthood, including celibacy, so that I may return to the lay state. I ask for your prayers as well.

Sincerely,

A handwritten signature in dark ink, appearing to read "Andrew P. Doyle". The signature is fluid and cursive, with a large, stylized "D" at the end.

Andrew P. Doyle

ADOM053031



II. VOTUM OF THE MOST REVEREND RICHARD J. SKLBA
AUXILIARY BISHOP AND VICAR GENERAL
ARCHDIOCESE OF MILWAUKEE

AND

PERSONAL NOTE FROM THE INSTRUCTOR TO THE
MOST REVEREND RICHARD J. SKLBA

6

ARCHDIOCESE OF MILWAUKEE
OFFICE OF AUXILIARY BISHOP

May 28, 1996

His Eminence, Antonio Maria Cardinal Javierre Ortas
Prefect, The Congregation for Divine Worship and
the Discipline of the Sacraments
00120 Vatican City State
Europe

Your Eminence,

May I respectfully submit to the judgment of the Congregation for Divine Worship and the Discipline of the Sacraments the attached petition of the Reverend Andrew Patrick Doyle, a priest of the Archdiocese of Milwaukee, to be reduced to the lay state and dispensed from all obligations attached to sacred orders, including that of celibacy.

Andrew Patrick Doyle
Age: 46 (born December 8, 1949)
Ordained a priest: August 27, 1976, by the Most Reverend William E. Cousins, then Archbishop of Milwaukee, in Saint Eugene Parish Church, Fox Point, WI
Date assigned to active ministry: September 7, 1976
Date of resignation from active ministry: July 1, 1995.

Since that time:
Residing in West Bend, WI (within the Archdiocese of Milwaukee)
Employed as a customer service representative for an employment agency.

The following is the preliminary information and background relative to the petition of the Reverend Andrew Patrick Doyle. He very seriously desires to be dispensed from the obligations of the priesthood. However, this case is not without potentially great scandal due to his continuing sin against the sixth commandment of the Decalogue, which also stands as a crime against c. 1395, §1. In short, in June of 1995 Father Doyle confessed to maintaining a homosexual relationship which he and his partner consider a permanent union. While the Most Reverend Rembert G. Weakland, O.S.B., the Archbishop of Milwaukee, would be willing to handle this matter in a penal process if no other solution can be found, Father Doyle does not want the embarrassment of a penal procedure and thus freely seeks a dispensation from the Holy Father. In other words, this petition attempts to diffuse calmly a potentially scandalous situation.

Actually, once this situation came to light, and in the hope that with counseling and spiritual guidance Father Doyle would repent and again become available to priestly ministry, Archbishop Weakland granted Father Doyle a leave of absence. However, the Archbishop and I must now conclude that no practical hope remains for Father to cease this homosexual relationship and return to active priestly ministry. Fortunately, Father's situation has not become known publicly, other than among a few persons. But I have a concern that at some time in the future the presence of scandal in the community might develop because of Father's actions, and I believe the Church must be able to say that we responded properly and at the right time.

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Milwaukee, WI 53207-0912 (414) 769-3486

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Also important in this case is that a different incident of sexual misconduct by Father Doyle was brought to Archbishop Weakland's attention in March of 1995 when an adult man contacted the Archdiocese of Milwaukee to report that in 1982, while this man was then a minor, Father Doyle had sexual contact with him. Archbishop Weakland immediately arranged for counseling for this man and no civil legal action seems to be developing in this matter, at least for the present. Of course, Archbishop Weakland had no choice but to place Father Doyle on an administrative leave of absence (c. 1722) while this allegation was investigated.

Then, while the investigation process was underway, Father Doyle acknowledged his current and ongoing homosexual relationship. Moreover, Father indicates that he and his partner consider themselves in a committed relationship, and that they have no intention to terminate it (see questions 14 and 23 of the petitioner's testimony where Father states these facts). I believe, therefore, that Father Doyle's confession not only truly presents the reality of an ongoing sin against the sixth commandment, but it also indicates a crime against c. 1395, §1.

As I have said, Archbishop Weakland and I had hoped that Father Doyle would reconsider his decision, repent, reform, and eventually return to active priestly ministry. Yet the opposite seems to have happened. Father Doyle no longer communicates with us nor with the Instructor of this case, Fr. Connell. In fact, while two persons have provided testimony for this cause, two other persons, although indicating that they would cooperate, have not furnished testimony, and Father Doyle refuses to intervene and assist in obtaining their input. Simply stated, he has become uncooperative.

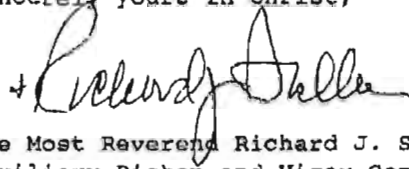
In fairness to Father Doyle, I must say a few words about his very difficult childhood and young adult years. Both Father's mother and father were alcoholics, and his mother also suffered a serious mental illness. In fact his parent's marriage was marred by many separations and financial problems. As a child, Father Doyle lived in fear of his father and probably entered the seminary at age fourteen in order to escape from the family problems. Since he had not learned to trust his parents when he lived at home, as a seminarian Father was unable to trust the faculty. Thus, as he became confused about his sexual orientation and his sexual experimentations with both males and females, Father was unable to seek necessary advice and counseling. Then, as he entered priesthood and began to fail in his commitment to celibacy, he continued to face life without obtaining competent help.

Now that Father Doyle's reality has become known to at least some Archdiocesan officials, Father desires to depart from the priesthood so as not to compound his lack of integrity. So, in an effort to avoid any further humiliation, Father freely petitions the Holy Father for a dispensation from all priestly obligations, including celibacy, so that he may return to the lay state.

Believing that Father Doyle is firm in his conviction to continue living in this homosexual relationship and in an effort to avoid a penal procedure, I support his petition as the way to avoid serious scandal and to bring forth justice. Consequently, I now submit this cause.

Thank you for your kind consideration in this regard and I have the honor to be, Your Eminence,

Sincerely yours in Christ,

+ 

The Most Reverend Richard J. Skiba
Auxiliary Bishop and Vicar General
Archdiocese of Milwaukee



May 23, 1996

The Most Reverend Richard J. Sklba
Auxiliary Bishop and Vicar General
Archdiocese of Milwaukee

Dear Bishop Sklba,

The instruction of the case of the Reverend Andrew Patrick Doyle, who wishes to petition His Holiness, Pope John Paul II, for a dispensation from the obligations arising from sacred orders, including that of celibacy, so that he might return to the lay state, is now complete. As you had mandated, the instruction was carried out in accordance with the Procedural Norms issued by the Congregation for the Doctrine of the Faith in 1980 (Prot. N. 128/61).

Although Father Doyle initially cooperated with the efforts of this cause, his willingness to assist quickly ceased. In particular, when I met with Andy to accept his petition letter to the Holy Father and to take Andy's testimony, Andy identified four persons who would provide witness testimony. However, only two of the four persons has provided information so far, and Andy has not responded to my requests for him to encourage the other two persons to contact me. I have both spoken to Andy on the telephone and I have written to him, but to no avail.

Nevertheless, given Andy's confession to a continuing sin against the sixth commandment of the Decalogue, which also would be a crime against c. 1395, §1, and also given his unwillingness to terminate this relationship, I do not consider the processing of this case without the testimony of the two potential witnesses to endanger Father Doyle's rights in any way. On the contrary, charity and justice require that the cause move forward so that scandal can be avoided.

Andy grew up in a very troubled family. Both his mother and father were alcoholic, and his mother also suffered from a serious psychiatric illness and would leave the family for lengthy periods of time. In addition, according to Andy, his parents separated seven times during their marriage. As a result, not only did the family frequently experience financial problems, Andy lived in fear of his father and entered the seminary as a boarding student to get away from the general state of chaos at home. Furthermore, although his mother never went to church and his father did so rarely, Andy found his parish priests to be a source of peace and happiness. So his desire to enter the seminary, while an escape in one sense, also was a reasonable decision.

During his college seminary years, Andy left the seminary for one year, expecting to marry a woman he had been dating. However, soon after his departure from the seminary, the idea of marriage evaporated, and the following academic year Andy returned to the seminary to continue preparing for the priesthood. During his seminary years, Andy seems to have developed the ability to present a public persona that is different from his actual or private persona, especially regarding sexual matters. More specifically, during this time he experimented sexually with various persons, both male

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and female. Not only did he hide from himself his trauma within, he kept secret from the formation faculty of the seminary his inability to develop the discipline to live a celibate life.

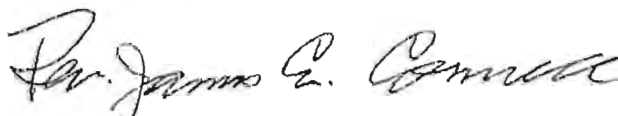
Apparently, during his years as a priest the dual life continued. In fact, in 1995 an allegation of sexual misconduct with a minor boy many years earlier, while Andy was in his first priestly assignment, was brought against Andy. Furthermore, as this situation was being investigated, Andy acknowledged that he has been living a sexually active life, while also functioning as a parish priest. In fact, presently he is in a homosexual relationship, which has been going on for a few years and which he and his partner consider a permanent union. Indeed, since Andy has no intention of terminating this involvement, here is the essence of Andy's continuing sin against the sixth commandment of the Decalogue and crime as stipulated in c. 1395, §1. In fact, Andy confesses to this sin and crime in questions #14 and #23 of his testimony, the transcript of which Andy signed in my presence.

Now that this aspect of his history and his true current situation have come to light, Andy feels that, for his own integrity and for the good of others, he must separate from the priesthood. Thus he willingly seeks from our Holy Father a dispensation from all his priestly obligations, including celibacy, so that he might be returned to the lay state.

In my judgment, although a few priests and a few members of the laity know the truth about Father Doyle, no real scandal seems to have arisen, at least not as of this time. Hence, not only because the Code of Canon Law expects that a penal procedure be used only if other solutions prove fruitless (cf. c. 1341), but also because the introduction of a penal procedure against Father might actually create scandal simply because more persons would become aware of the happening, I would encourage you to forward this case to Rome. Hopefully, Pope John Paul II will agree that a dispensation quietly granted would be better for the Church than a penal process. However, in the event that the Holy Father concludes that a dispensation would be inappropriate, then I would recommend that a penal procedure be introduced in our Tribunal, because, if at some time in the future the truth of Father Doyle becomes generally known and if the Church had not responded appropriately for the good of the people, I would expect that a serious scandal would arise at that time. So, this petition for a dispensation, freely requested by Father Doyle, is an attempt to prevent scandal while also serving justice.

Hence, I now present the case to you for your consideration.

Sincerely yours in Christ,



Reverend James E. Connell
Vice Chancellor and Instructor



III. APPOINTMENT OF THE INSTRUCTOR AND THE NOTARY



M A N D A T E

I, the Most Reverend Rembert G. Weakland, O.S.B., Archbishop of Milwaukee, do hereby mandate, empower, and authorize the Most Reverend Richard J. Sklba, Auxiliary Bishop and Vicar General of the Archdiocese of Milwaukee, to exercise any and all power I possess concerning petitions from clerics to the Holy Father to be returned to the lay state and for a dispensation from all obligations attached to Holy Orders, including that of celibacy.

Not only does this Mandate empower Bishop Sklba to act in future causes, he also may act in causes already submitted to the Holy See and in causes currently in preparation for submission to the Holy See. Moreover, Bishop Sklba may act in causes concerning clerics of the Archdiocese of Milwaukee and other clerics, both diocesan and religious, provided that the appropriate Church authority has granted the necessary delegation to either myself or to Bishop Sklba.

This Mandate becomes effective immediately.

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

Most Reverend Richard J. Sklba
Auxiliary Bishop and Vicar General of the
Archdiocese of Milwaukee

Reverend James E. Connell
Ecclesiastical Notary

Given at the Curia of the
Archdiocese of Milwaukee
this 20th day of NOVEMBER, 1995



M A N D A T E

I, The Most Reverend Richard J. Sklba, Auxiliary Bishop and Vicar General of the Archdiocese of Milwaukee, hereby appoint the Reverend James E. Connell, to instruct the petition of the Reverend Andrew Patrick Doyle, a priest of the Archdiocese of Milwaukee, for a dispensation from all obligations arising from sacred orders, including that of celibacy, so as to be returned to the lay state. I also appoint the Reverend Thomas T. Brundage, to serve as the Ecclesiastical Notary in this case. The instruction is to be carried out in accordance with the Procedural Norms issued by the Congregation for the Doctrine of the Faith in 1980 (Prot. N. 128/61).

Most Reverend Richard J. Sklba
Auxiliary Bishop and Vicar General
Archdiocese of Milwaukee

Reverend James E. Connell, J.C.D.
Vice Chancellor and Instructor

Reverend Thomas T. Brundage, J.C.D.
Ecclesiastical Notary

Given at the Curia of the
Archdiocese of Milwaukee on
this 25th day of November, 1995



IV. CURRICULUM VITAE

CURRICULUM VITAE

Andrew Patrick Doyle

Born: December 8, 1949.

Baptism: January 8, 1950; Holy Rosary Parish, Milwaukee, WI.
Confirmation: October 21, 1961; St. Robert Parish, Shorewood, WI.

Grade School: St. Robert, Shorewood, WI 1956-1960
Holy Family, Whitefish Bay, WI 1960-1962
St. Robert, Shorewood, WI 1962-1963
St. Cecilia, Thiensville, WI 1963-1964.

High School: De Sales Preparatory Seminary, Milwaukee, WI 1964-1968.

College: St. Francis De Sales College, Milwaukee, WI 1968-1971
Cardinal Stritch College, Fox Point, WI 1971-1972.

Pastoral School: St. Francis Seminary, Milwaukee, WI 1972-1976.
Candidacy for Orders: March 16, 1973
Ministry of Lecture: March 28, 1973
Ministry of Acolyte: May 9, 1973
Diaconate Ordination: December 8, 1975
Priesthood Ordination: August 27, 1976.

Priesthood Assignments:

Associate Pastor of St. Mary Parish, Elm Grove, WI, September 7, 1976
- June 15, 1981;
Associate Pastor of St. Mary Parish, Hales Corners, WI, June 16, 1981
- April 30, 1984;
Associate Pastor of St. Anthony Parish, Menomonee Falls, WI, May 1,
1984 - November 29, 1988; and
Pastor of St. Agnes Parish, Butler, WI, November 30, 1988 - July 1,
1995.

Leave of Absence: effective July 1, 1995.

I request a dispensation from the obligations of priesthood ordination based on my family history and the consequential poor decision for ordination. My psychological makeup from such a background and my life choices clearly indicate ill-fittedness for priesthood.

ADOM053042



V. TESTIMONY OF THE PETITIONER

PETITIONER QUESTIONNAIRE

1. What is your name, current address, telephone number, and present occupation?
2. Date and place of birth?
3. Name and address of parents, if living?
 - a. religion of father?
 - b. religion of mother?
4. Diocese of incardination? (or religious institute?)
5. Religious history previous to entrance into the seminary including reception of baptism, confirmation?
6. Give a detailed history of your family background, covering these points:
 - a. stability of parents' marriage;
 - b. number of children in family;
 - c. relationship with parents while growing up;
 - d. religious practices and education followed in the home;
 - e. relationships with brothers and sisters while growing up;
 - f. economic and social background of family;
 - g. schooling up to time of entrance into the seminary;
 - h. personal social development, e.g., dating experience.
7. When did you first consider becoming a priest?
 - a. Describe briefly how the thought of becoming a priest came to you.
 - b. With whom did you consult about becoming a priest?
 - c. What were their reactions?
 - d. What was the reaction of your parents when you told them you were thinking of becoming a priest?
8. When and where did you make your studies for the priesthood?
9. Was there any interruption your course of studies?
10. When and where were you ordained to the diaconate? To the priesthood?
11. During your seminary preparation were there any serious moral problems that could have been considered obstacles to your seeking or accepting ordination to the priesthood?
12. Was there ever in any way undue pressure or influence in regard to seeking or accepting ordination to the priesthood? Explain.
13. Describe the condition of your seminary during your theology course: your opinion of the moral standard, regularity and quality of spiritual exercises, and the care and prudence exercised by your superiors.

Also comment on your participation in the spiritual exercises of the seminary and their effect on your spiritual growth.

14. Was the obligation of celibacy fully explained to you prior to your ordination to the diaconate?
 - a. Did you fully understand the nature of this obligation?
 - b. Did you freely assume the obligation of celibacy?
 - c. Did you have any problems with sexual adjustment before ordination? Afterwards? Please explain.
15. Describe how your own concept of the priesthood changed and deepened during your years in the seminary.
16. Was there any hesitation in receiving orders? (If so, describe the reasons for such hesitation and outline the steps you took to deal with it.)
17. Were you interviewed or at least informed of your "call to orders" before the diaconate and priesthood?
18. List your assignments after ordination.
19. Did you enjoy your priestly ministry and its responsibilities and find it rewarding? Why/why not?
20. Describe ways you took initiative in responding to pastoral needs in your priestly ministry.
21. During your priesthood how faithful were you to private spiritual exercises? (Eucharistic devotion, rosary, other devotions, spiritual reading, sacrament of reconciliation, spiritual direction, spirit of mortification, etc.)
22. What expectations did you bring to the priesthood that were not met?
23. In general, what failures, personal or in your priestly ministry, did you experience? How did you handle them?
24. To what extent did you share with other priests problems and/or difficulties you experienced in priestly ministry?
25. Was there any alcoholic or chemical dependency or serious illness whose consequences might have influenced your present decision in any way?
26. What were the reasons you left the active priesthood?
27. Have you applied for and were you granted a leave of absence by the bishop (or religious superior)?
28. What efforts were made to resolve the conflict while on leave prior to asking for laicization? Have you sought professional counselling or therapy? What advice have you received?
29. What are your immediate and long-range plans? Are there plans for or has there been a marriage?
30. What work have you been engaged in since receiving a leave of absence? Do you plan to work/live in an area where you are known as a priest?

31. What will be the effect on your neighbors and co-workers, if you receive the dispensation?
32. Are you morally certain you cannot continue to function as a priest?
33. Give the names of witnesses who are in a position to testify about your character and intent prior or subsequent to your ordination.
34. Do you wish to add, correct, or modify any portion of your testimony?
35. Do you swear before God that your answers are wholly true?

ANSWERS TO THE PETITIONER QUESTIONNAIRE

1. Andrew Patrick Doyle, West Bend, Wisconsin, USA;
I am employed as a customer service representative for an employment agency in Milwaukee.
2. December 8, 1949 in Milwaukee, Wisconsin.
3. My father: Andrew P. Doyle; Catholic; deceased.
My mother: Helene Smith Doyle; Catholic; deceased.
4. Incardinated in the Archdiocese of Milwaukee.
5. Baptism: January 8, 1950; Confirmation: October 26, 1961.
6. a) My parents' marriage was a shambles. They were separated seven times in a 43 year marriage. This was also due to both having alcoholism and my mother's psychiatric problems.
b) There are six brother and sisters in my family.
c) My relationship with my parents was not very good. We children lived in fear of the next time my father and mother would separate and leave, or of the insanity that would develop with alcohol.
d) My mother hardly attended church, and my father talked about the Church but had little close connection with it.
e) My oldest brother left home when I was four. My next oldest brother was sent away from home because of his behavioral problems. He eventually spent ten years in prison. My oldest sister was taken to the Sinsinawa convent by my father because he felt she was taking care of his younger children and that this was interfering with the need for my mother to develop into a caring parent. She eventually left the order years later. My next oldest sibling sister was not around much, which left myself and my youngest brother to stay at home with parents who were deteriorating both physically and emotionally.
f) My father made good money but it was spent on many hospitalizations for my mother's addiction to drugs. We lived as a family beyond our means, which meant that there was little left at the time of my father's death.
g) I attended St. Robert's grade school for two years, then I attended Holy Family school for two years, then I returned to St. Robert's for three years, then graduated from St. Cecilia's parish school. These changes in schools were due to my father's "escape" from the bad memories associated with homes we left.
h) I had no dating experience before I entering the seminary.
7. My first recollection of the desire to become a priest was Fr. John F. Murphy telling me after serving Mass for him. I really consulted with no one. My father took me to the seminary to apply the same way he took my sister to the convent. I now see that it was a way to get me away from the craziness at home. Neither parent really spent any time encouraging me. This was because at the time their marriage was so unsettled that they only were thinking of their own pain.

8. My studies for the priesthood began in 1964 at De Sales Preparatory Seminary in Milwaukee, Wisconsin. I stayed for seven years and then left to be married.

9. I left to marry a young woman whom I had been dating as a seminarian. We had met through a retreat program in which we worked together. However, soon after I left the seminary, she decided to call off the engagement and we stopped dating each other. I attended Cardinal Stritch College for one year. Then I returned to St. Francis Seminary.

10. I was ordained a deacon on December 8, 1975 at De Sales Seminary Chapel. I was ordained a priest in St. Eugene Parish Church on August 27, 1976.

11. I was sexually active early in my seminary training. My spiritual director was a kind man, but he should have encouraged me to leave and find my growth as a person outside the seminary. There was experimentation with both sexes.

12. There was no undue pressure to become ordained. Quite frankly, I had started something and was now too close to the end to leave even though I should have.

13. The seminary had regular religious exercises which I attended. I know that the inner struggle that I was ignoring about my need for intimacy overshadowed the religious activity.

14. The obligation to celibacy was explained, but I ignored my sexual history in favor of hoping the drives and orientation would be overcome by the grace of ordination. This orientation would eventually develop into some homosexual relationships, including the one I am presently involved in. In fact, this current relationship has a commitment which I would not want to break. He and I consider this a life-long decision to remain together.

15. My concept of priesthood changed mostly through internal growth changes rather than anything precipitated in the Church. As personal honesty became more necessary for me, the internal struggle between who I was and who I had to be as a priest was taking a great psychological toll on me.

16. I had no hesitation to receive orders because it was a goal I had struggled to reach for so long that I was so close to completion I could not walk away.

17. Yes.

18. Associate Pastor of St. Mary Parish, Elm Grove, WI: September 7, 1976 - June 15, 1981;

Associate Pastor of St. Mary Parish, Hales Corners, WI: June 16, 1981 - April 30, 1984;

Associate Pastor of St. Anthony Parish, Menomonee Falls, WI: May 1, 1984 - November 29, 1988;

Pastor of St. Agnes Parish in Butler, WI: November 30, 1988 - July 1, 1995 at which time I began a personal leave.

19. At times it was very rewarding. To be used as a tool of God for forgiveness was very fulfilling. To bring hope to people through homilizing was also wonderful. The politics of the local parish began to take their toll on me. The infighting and obstructionism on the part of "leaders" in the community of the parish became unbearable. This is when the need for another human being in my life became intensely obvious.

20. If you were to ask the vast majority of priests and parishioners who know me, I would never be described as a slouch.

21. I have always had a devotion to the Eucharist. I spent many hours in prayer before the Blessed Sacrament. I did lose faithfulness to the recitation of the Rosary.

22. The priesthood changed during my training and with it the expectations. I know that deep inside me was the hope that the ministry would take away my loneliness. It didn't.

23. The failure to be able to live up to the vow of celibacy was something that I struggled with constantly until I came to the conclusion that God had made me with my being who I am. I didn't choose my orientation. Who would? I then came to the belief that God accepted me the way He made me. I also did not and do not accept the official teaching of the Church on homosexuality. Actually, during the last ten years or more I have been in various homosexual relationships and I judge that there is nothing wrong with this life style. My current partner and I have made a real and lasting commitment to one another.

24. I shared this struggle with five priests who are still my friends.

25. No.

26. I cannot live two lives any more. My personal integrity requires that I depart from the priesthood.

27. I was granted a six month leave of absence from Archbishop Weakland beginning July 1, 1995.

28. I sought professional counseling through the years and they all indicated the resolution would be to leave for better mental and physical health.

29. I have no long-range plans, and certainly not for marriage.

30. I have been working for an employment agency, and I live in an area where I am hardly known.

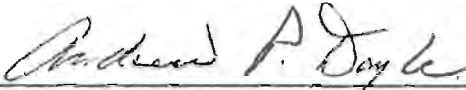
31. There has been no negative effect on my co-workers.

32. I am morally certain that I cannot continue to function as a priest.

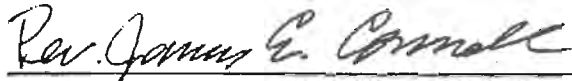
33. [REDACTED] have known me for almost my whole life.

34. I wish to add nothing.

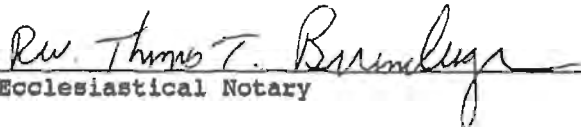
35. I swear before God that my answers are true.



Andrew P. Doyle, Petitioner



Reverend James E. Connell, Instructor



Ecclesiastical Notary



VI. TESTIMONY OF THE WITNESSES

WITNESS QUESTIONNAIRE

I SOLEMNLY SWEAR BEFORE GOD THAT I WILL TELL THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH, SO HELP ME GOD AND HIS HOLY GOSPELS.

A. Insofar as you are able, describe the family background in relation to:

1. Educational, social, economic and religious conditions.
2. The relationship between yourself and the petitioner.
3. The relationship of the petitioner to his siblings and parents.
4. The ways the family served as a positive or negative influence during the time of his priestly formation and subsequent priestly ministry.

B. Previous to his ordination:

1. Was there anything said, done or perceived that caused you to question or doubt the future success of his priestly ministry?
2. Was there any unusual or abnormal behavior on his part during this time, such as excessive use of alcohol and/or drugs, depression, jealousy, frequent arguments, etc.?
3. Did he exhibit signs of irresponsible or impulsive decision-making, unusual fears, over-reactions or under-reactions in deep emotional situations?
4. Were there incidents of extreme selfishness or thoughtlessness of others' feelings?

C. At the time of his ordination:

1. How would you describe his motivation?
2. Was he settled and at peace with the decision?
3. Did he exhibit enthusiasm about the event?
4. Comment on your estimation of his basic maturity, goals, and system of values at the time of ordination.
5. Were there any unpleasant or negative situations or pressures that might have influenced him to be ordained at this time?

D. After his ordination to the priesthood, please comment:

1. Did he enjoy his priestly ministry and find it rewarding?
2. What expectations did he bring to the priesthood that were not met or may have been unrealistic?
3. Was he able to meet the needs of the people to whom he was sent to minister?
4. In what ways did he take initiative in responding to pastoral needs in his priestly ministry?
5. Was he able to cope with his responsibilities in the priesthood?
6. Did he get along with his co-workers, clerical and lay? Did he show consideration and sensitivity to the others in the house he was living with?
7. In situations of conflict, could he compromise with others to resolve the differences?
8. Did he exhibit anger in an appropriate manner, or did he hold it in, act out in aggressive behavior, seek revenge?
9. Did those to whom he ministered perceive him as a spiritual priest?

E. Following the onset of his present difficulties, please comment:

1. How early in his priestly ministry did problems arise?
2. What were these problems and how were they resolved?
3. Did he ever receive psychiatric help? Can you provide any details?
4. Did he have any problems with sexual adjustment? Please explain.
5. Do you believe that he is capable of a life-long commitment to the priesthood?
6. Can you provide examples illustrating where he might have failed to fulfill his priestly responsibilities?

F. Are there any other comments that you would like to add? Please do.

G. In your typed responses, please add the following:

I, (name) swear before God that in the foregoing testimony, I have told the truth, the whole truth, and nothing but the truth. I swear also that I will keep secret the questions proposed to me and the answers which I have given. So help me God and His Holy Gospels.

Please sign and date your testimony!

Send it marked "confidential" to: Chancery
Archdiocese of Milwaukee
P.O.Box 07912
Milwaukee, WI 53207

Thank you very much.

Witness Questionnaire

For Andy Doyle, December, 1995

A. Family Background

1. We DoYLES saw ourselves as a middle, or upper middle-class family. Our dad had a Law degree from Marquette and was Vice-President of Sales at Briggs and Stratton; our mom was a refined, well-read lady. We were raised very proud of our Catholic, Irish background, and lived either across the street from, or within a few blocks of, the parish church. The Parish life and our Catholic education were very important.
2. I am the first daughter, and middle of six children. Andy was born when I was 11; I was delighted, and became his care giver whenever I could. Our relationship has stayed very close over the years.
3. There is a 17 year gap between our oldest brother and our youngest brother. The oldest had gone into the Army before Andy was even a toddler. With parents whose relationship was troubled, we 6 children watched out for each other and stuck together pretty tightly.
4. Our family was thrilled when Andy entered the Seminary; it had been his dream since early childhood. As a family, we went to any celebration or special seasonal Mass of Andy's. This has continued from Ordination to the present.

B. Previous to Ordination

1. There was nothing to cause question or doubt about the future.
2. When Andy was 7, I entered the Dominican Order; I wasn't home to watch his behavior;
3. We six children were raised in deep emotional situations. I often think how amazing it is that we reached adulthood as functional and wholesome as we did. Can you tell me the correct way to respond in "deep emotional situations"? Maybe then I could answer you.
4. Andy has always been unusually thoughtful and generous.

C. Ordination Time

1. Andy was very anxious to fulfill his dream of being a priest.
2. He certainly seemed at peace with his decision.
3. Andy was very enthusiastic.
4. Andy's basic maturity, goals, and value system seemed as sound as any priest's I've ever met, and then some.
5. Only God and Andy know what influenced him to seek Ordination.

D. After Ordination

1. Andy showed great love of his ministry; more than most I feel.
2. We 6 Doyle kids have all put high expectations on ourselves.
3. When we visited Andy, which was often once a month, Andy was in constant demand; I thought he did too much to stay in good health.

D. cont.

4. Andy seemed to try to "be there" for everyone, 24 hours a day. He gave time, counsel, money, food, humor, and encouragement.
5. I think Andy was given truly difficult challenges in his assignments. I think he did a remarkable job administering and giving spiritual healing to his parishoners.
6. Andy's gifts, which include his Irish heritage, his musical talents, his humor, his story-telling gift- these have always been endearing qualities to Andy's family, friends, and parishoners. Most people genuinely love Andy, I believe.
7. Andy and I have always been able to reach compromises; I imagine in other situations he has done the same.
8. Do you have an appropriate manner to exhibit anger? The Gospels show Jesus exhibiting anger in different manners, depending on the situation, right? We don't all have the same response to any given situation, so what is an "appropriate response" to ...what situation?
9. I have seen and heard so many people thanking Andy, and expressing gratitude for "being there" for them, I believe many, many people see Andy as a real person, a truly good listener, and indeed, a spiritual priest. Andy is so warm, I don't know any priest who comes near with such compassion or selflessness. Do you?

E. The Present

1. I don't know when Andy had personal relationships with any non-family member; I don't think he would have told me.
2. -
3. Andy told me he was getting professional psychiatric help; That was and is his business.
4. What is "sexual adjustment"? Who doesn't have trouble with this? If you meant "a lifetime of celibacy", that is unnatural, and fraught with dangers and risks.
5. I believe in Andy. I believe he will do what he feels is right for him to do to fulfill his purpose. I believe Andy is and will be a priest to others all his life. Has Andy, in your eyes, shown a lack of commitment to priestly ministry?
6. No.

F. —

- G. I, (name) swear before God that in the foregoing testimony, I have told the truth, the whole truth, and nothing but the truth. I swear also that I will keep secret the questions proposed to me and the answers which I have given. So help me God and His Holy Gospels.

December 18, 1995

Witness Questionnaire For Fr. Andy Doyle

A. Family Background

1. The family comes from a highly motivated need for education. Mr. Doyle was a lawyer and a very successful businessman with Briggs and Stratton of Milwaukee. The family never seemed deprived of fine living conditions or the opportunity to go on to higher education. I had no privy to the religious background other than that they seemed to be devoted Roman Catholics.

2. Andy is my brother-in-law by my marriage to his sister [REDACTED]
 3. My observation was one of concern, being available and willing to help them in their needs. Andy was very proud of his family, and always made sure they were introduced to his parishoners or fellow priests at festive occasions.

4. The family was always proud of Andy, and supported him in his religious formation.

The only negative things were his mother's constant illness, and her constant fight against addiction to drugs and alcohol. The family was always alert to her needs, and helped however they could to overcome this terrible addiction, which she fought all her life.

B. Previous to Ordination

1. Because I came into the family as Andy was almost finished with his studies, I was not aware of any of these items.

C. Time of Ordination

1. Andy seemed excited and ready to save the world.
2. He seemed very settled and at peace.
3. Andy exhibited extreme enthusiasm.
4. He seemed ready to go and start working.
5. There were no apparent negative or unpleasant pressures.

D. After Ordination

1. Andy seemed to enjoy ministry. At times he had his ups and downs with his superiors; but these were no different from what other members were experiencing with their work or business.

D. cont.

2. We never discussed this, as Andy looked on me as a liberal with a tendency to defend some of the pre-Vatican II days.
3. Andy was able to meet the needs of his people.
4. Andy seemed to make himself available on a 24 hour basis. When I stayed for an overnight at the Rectory, he was constantly being called. Everyone wanted Andy for their weddings and funerals. I warned him he was going to burn out. His Sundays were impossible, especially these last few years when he had little help. He was saying 4 and 5 Masses plus many Baptisms.
5. Yes, Andy was able to cope with his priestly responsibilities.
6. Yes, his rectories were happy places.
7. Andy seemed to compromise to resolve conflicts.
8. Andy was always appropriate.
9. The people always told of how happy they were to have Andy. His services were always to a full church, and the people showed their respect with their handshakes and hugs. They sure seemed to like him. He is an extraordinary preacher!

E. The present

1. I was not aware of these problems.
2. (see 1.)
3. ...not that I know of
4. I wasn't aware of any problems.
5. I believe Andy is capable of a life-long commitment to the priesthood, yes- extremely so.
6. No, I cannot provide examples of his priestly failure.

F. Comments

I think Andy still has his heart in the priesthood. At present I think he is a little bitter at the way he was handled after all he has given to the Church. From my insight, I feel he has the charisma and the drive that we find so lacking in a discouraged priesthood.

I, (name) swear before God that in the foregoing testimony, I have told the truth, the whole truth, and nothing but the truth. I swear also that I will keep secret the questions proposed to me and the answers which I have given. So help me God and His Holy Gospels.



VII. ADDITIONAL DOCUMENTATION



A. Letter from Archbishop Weakland to the Petitioner



JUN 22 1995

June 21, 1995

The Reverend Andrew Doyle
St. Agnes Parish
[Redacted]
Butler, Wisconsin 53007

Dear Andy,

Thanks for your letter. I hereby grant you the leave of absence you request, beginning on July 1, 1995. It has not been an easy decision for you and I hope and pray all will go well for you. I grant the leave for six months. At that time we should sit down and see how things are going for you. Hopefully, the questions like insurance have been worked out with Father Carrol Straub.

Thanks for all you did, Andy, in these years of good priestly ministry. May God's presence remain a powerful force in your life.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

CC: Bishop Richard J. Sklba
Vicar for Clergy Personnel
Priests' Personnel Board
Chancery



B. Scrutinia (c. 1051) and related material



SAINT FRANCIS SEMINARY

OFFICE OF THE RECTOR

May 22, 1996

Reverend James E. Connell
Vice Chancellor
Archdiocese of Milwaukee
3501 South Lake Drive
Milwaukee, Wisconsin 53207

Dear Jim,

As you requested, I have reviewed the seminary file of the Reverend Andrew Patrick Doyle for information that might be appropriate for his petition for a dispensation from the obligations of sacred orders, including that of celibacy.

The records in his file demonstrate that Paul was ordained a priest on August 27, 1976 by the Most Reverend William E. Cousins, then Archbishop of Milwaukee. Furthermore, the file shows that Andrew was a good seminarian with no disciplinary problems. In addition, he had a good academic record, and demonstrated genuine piety and good morals.

Finally, the file includes the usual documents to demonstrate his free will decision to request Holy Orders.

Photocopies of some of the items in Andrew's file have been made for your use. If you wish anything further, I will be happy to comply.

Sincerely yours in Christ,

Very Reverend Andrew L. Nelson, S.T.L., Ph.D
Rector

ALN/bj

SAINT FRANCIS SEMINARY
Milwaukee, Wisconsin 53207

Oath of Freedom

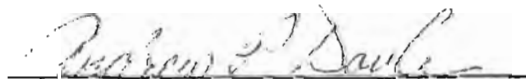
I, the undersigned.....Andrew P. Doyle....., in
presenting to the Bishop my petition for the reception of.....
.....the Diaconate....., as the time for the sacred
ordination is near at hand, having carefully considered the matter
before God, do upon my oath testify in the first place that I am urged
by no sort of compulsion or force or fear in receiving the aforesaid
sacred order, but that I do spontaneously desire and of my own full
and free will wish to receive the same, because I know and feel that
I am truly called by God.

I acknowledge that I know fully all the burdens and other con-
sequences which flow from the said sacred order, and these I freely
wish and propose to assume: and with the grace of God I resolve to
keep them most faithfully during my whole life.

I declare especially that I am clearly aware of what the law
of celibacy entails; and I firmly resolve with the help of God to ful-
fill that law willingly and to keep it in its entirety until the end.

Finally, I sincerely promise that I shall always, according to the
sacred canons, obey most exactly all the precepts of my Superiors
and whatever the discipline of the Church requires, being prepared
to give an example of virtue either in work or in word, so that I
may deserve to be rewarded by God for the assumption of so great an
office.

This I promise, this I vow, this I swear, so help me God and these
sacred Gospels which I touch with my hand.



Dated this 2 day of December, 1975



OFFICE OF THE RECTOR

ST. FRANCIS SEMINARY

3257 SOUTH LAKE DRIVE
MILWAUKEE, WISCONSIN 53207PROFESSION OF FAITH

I, Andrew P. Doyle, with firm faith believe and profess each and every teaching which is included in the Profession of Faith, namely:

I believe in one God, the Father, the almighty, maker of heaven and earth, of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten not made, one in Being with the Father. Through Him all things were made. For us men and for our salvation he came down from heaven; by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake, he was crucified under Pontius Pilate; he suffered, died and was buried. On the third day he rose again in fulfillment of the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son, he is worshiped and glorified. He has spoken through the Prophets. I believe in one, holy, catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

I also firmly hold and accept each and every doctrine concerning faith and morals which has been asserted and declared by the Church, whether defined by solemn judgment or by Her ordinary teaching authority, exactly as these are promulgated by Her, especially those doctrines which treat of the mystery of the Holy Church of Christ, its sacraments and the Sacrifice of the Mass, as well as the primacy of the Roman Pontiff.

This I promise, this I vow, this I swear, so help me God and these Sacred Gospels which I touch with my hand.

Signed

Given at St. Francis School
of Pastoral Ministry,
Milwaukee, Wisconsin

Dated 12-2-1975

I certify that the above Oath was taken in my presence with due ceremony.

Countersigned

Rector - Delegate of the Bishop

ADOM053064

OATH OF SERVICE

I, Andrew P. Doyle, duly aware of the directive of canon 981 of the Code of Canon Law, by which it is ordered that those who are ordained to the title of service to a diocese must, by oath, swear perpetual service to that diocese, do promise and swear that I will render perpetual service to the Diocese of Milwaukee under the authority of the Ordinary of the aforementioned diocese for the rest of my life.

So help me God and these Holy Gospels which I touch with my hand. I sign my name below in affirmation of this oath.

Andrew P. Doyle
Candidate for the Diaconate

Dated this 2 day of December, in the year 1975.

* * * * *

I, the undersigned, testify in the presence of the Lord, that Mr. Andrew P. Doyle, a student of St. Francis Seminary School of Pastoral Ministry and a candidate for the Order of Diaconate, executed the Oath printed above on the date inscribed above in my presence with the proper ceremony.

I sign below in affirmation.

William J. Schmitt
Rector

Given at St. Francis, Wisconsin.

Dated this 2 day of December, in the year 1975.

SAINT FRANCIS SEMINARY

Milwaukee, Wisconsin 53207

Oath of Freedom

I, the undersigned.....Andrew P. Doyle....., in
 presenting to the Bishop my petition for the reception of.....
the Priesthood....., as the time for the sacred
 ordination is near at hand, having carefully considered the matter
 before God, do upon my oath testify in the first place that I am urged
 by no sort of compulsion or force or fear in receiving the aforesaid
 sacred order, but that I do spontaneously desire and of my own full
 and free will wish to receive the same, because I know and feel that
 I am truly called by God.

I acknowledge that I know fully all the burdens and other con-
 sequences which flow from the said sacred order, and these I freely
 wish and propose to assume: and with the grace of God I resolve to
 keep them most faithfully during my whole life.

I declare especially that I am clearly aware of what the law
 of celibacy entails; and I firmly resolve with the help of God to ful-
 fill that law willingly and to keep it in its entirety until the end.

Finally, I sincerely promise that I shall always, according to the
 sacred canons, obey most exactly all the precepts of my Superiors
 and whatever the discipline of the Church requires, being prepared
 to give an example of virtue either in work or in word, so that I
 may deserve to be rewarded by God for the assumption of so great an
 office.

This I promise, this I vow, this I swear, so help me God and these
 sacred Gospels which I touch with my hand.

Andrew P. Doyle

Dated this 19 day of August, 1976

Certificate of Baptism

This is to Certify that Andrew Patrick Doyle
 Son { of .. Andrew Doyle, Jr. and Helene Smith
 Daughter {
 born in Milwaukee on December, the 8th 19 49 .
 was Baptized on the .. 8th day of .. January 19 50 .
 in Holy Rosary Church at ... 2003 N. Oakland, Milwaukee ...

According to the Rite of the Roman Catholic Church

Sponsors { ... Ralph Forge By Rev. Walter C. Dean
 { ... Barbara Forge
 as recorded in the Baptismal Register of this Church.

Issued by *Rev. Anthony M. Stone* Date .. 1/7/64
 Assistant

BROADWAY CHURCH GOODS HOUSE - MILWAUKEE
 Nihil aliud notetur.....

Certificate of Confirmation

This is to Certify, that Andrew Doyle
 was CONFIRMED on the 26th day of October 19 61 ..

According to the Rite of the Roman Catholic Church

in St. Robert Church at Shorewood, Wis.

Sponsor David Doyle By the Most Rev. Roman Atkielski

as appears from the Confirmation Register of this Church

The Church Mart Inc., Milwaukee, Wis.

Issued by *Rev. G. E. Mc Garry* Date Jan. 3, 1964
Rev. M. S.

41

MARRIAGE CERTIFICATE

Jesus Church
Milwaukee, Wis.

V. 7
P. 94

The Records of this Church, under date of July 1, 19 33

certify to the canonical and legal marriage of

Andrew P. Doyle, Jr.

son of Andrew P. Doyle, Sr. and Anna Kinder

and Helene Louise Smith

daughter of Russell Smith and Genevieve Bertholet

Said record is signed by Rev. Donald F. Miller, C.S.S.R., Deleg.

Witnesses: Edward T. O'Neill and Sue Stratton

CHURCH SEAL
HERE

Rev. James B. Corrigan, S. J., Pastor

Dated January 3, 1964

Edmund Kelly



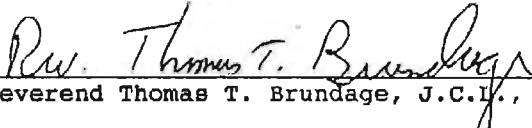
VIII. CERTIFICATE AUTHENTICATING THE ACTS



CERTIFICATE AUTHENTICATING THE ACTS

CASE: Andrew Patrick Doyle

By these present, I certify that the acts of the above-captioned case contained herein are either original writings or exact duplicates of original writings and form authentic acts of this case to be transmitted forthwith to the Congregation for Divine Worship and the Discipline of the Sacraments.


Reverend Thomas T. Brundage, J.C.I., Notary

Given at the Curia of the
Archdiocese of Milwaukee on
this 4th day of June, 1996

Allegation

1/28/82 - 17 yr @ St. Mary EC

2/2/82

4/1/82 - drinking

10/7/83 - family concern re drinking
[redacted] - counseling re drinking

10/30/92 - argument re 10 yrs ago

march 195 - allegation to Dr. [redacted]

Family

1. parents separated seven times - unstable -
2. both alcoholic
3. mother - psychiatric - would share the fear of father
4. Dr. M - not go to Ch - Dad somewhat
5. family - financial problem.
6. going to seminary was a way to escape family
7. only left home in college - 19 yr.
8. sexual activity - in seminary - both sexual experimentation
9. homosexual. noted as pr/mor
10. struggle - his concept of personal integrity now leads to his confusion
11. current, committed relationship.

SETTLEMENT AGREEMENT
AND MUTUAL RELEASE

This Settlement Agreement and Mutual Release (hereafter "Agreement") is made by and between Andrew P. Doyle and the Roman Catholic Arch/diocese of Milwaukee (hereafter "Arch/diocese"), and all of its affiliated entities.

WHEREAS, Andrew P. Doyle has determined to seek voluntary dispensation from priesthood in the Roman Catholic Church under certain conditions as more specifically set out below; and

WHEREAS, the Archdiocese is willing to accept Andrew P. Doyle's decision to seek dispensation from the priesthood in the Roman Catholic Church, and in reliance on that resignation is willing to agree to the terms set out below; and,

WHEREAS, Andrew P. Doyle and the Archdiocese wish to settle and compromise all claims that either of them may have against the other, and wishing to accomplish the complete and total separation of Andrew P. Doyle from active priestly ministry in the Roman Catholic Church;

NOW, THEREFORE, in consideration of the mutual promises herein provided and other valuable consideration, receipt of which is hereby acknowledged, the parties to this agreement hereby agree as follows:

1. The Arch/diocese agrees to provide Andrew P. Doyle the sum of (\$20,000/ \$10,000). This sum is payable upon an answer from Rome that Andrew P. Doyle's request for dispensation from his obligations as a priest of the Roman Catholic Church has been granted. If the answer from Rome is that Andrew P. Doyle's request is not granted, then Andrew P. Doyle agrees to stipulate to a finding from the Archdiocese of Milwaukee that he is impeded from performing the functions of a priest of the Roman Catholic Church, and he will not oppose such a finding. In that event, the (\$20,000/\$10,000) will be paid to Andrew P. Doyle upon entry of an uncontested finding by the Archdiocese of Milwaukee that Andrew P. Doyle is impeded from performing any functions of the Roman Catholic priesthood. All parties will bear any and all costs and attorney fees associated with this settlement.
2. Andrew P. Doyle is currently entitled to a severance reimbursement from the Archdiocese priests' pension fund. This reimbursement will be paid to Andrew P. Doyle pursuant to a letter from him directing how these funds are to be paid, so long as consistent with the rules of the plan.
3. In return for the financial consideration set out above, and for the mutual promises contained herein and for other good and valuable consideration, receipt of which is hereby acknowledged, Andrew P. Doyle agrees to release and forever discharge the Roman Catholic Archdiocese of Milwaukee, and all of the Archdiocese's employees, agents, officers, directors, and assigns, including, without limitation, all members of the Roman Catholic clergy, and all parishes and schools, and any person or entity affiliated with the Roman Catholic Church in the territory of

ADOM055933

the Archdiocese of Milwaukee from, and covenants not to sue them for, all claims, causes of action, charges, and demands, whether in tort, contract, or otherwise, of any nature that he may have had at any time up to and including the date of signing of this Agreement, including without limitation any claim of any nature arising from any entitlements he could assert from having been ordained a priest in the Roman Catholic Church. By signing this Agreement and attached letter, Andrew P. Doyle agrees to seek dispensation from his obligations as a priest in the Roman Catholic Church, agrees to sign the documents necessary and to cooperate in the proceedings necessary to seek approval from Rome to have himself dispensed from the priesthood of the Roman Catholic Church; in the event that Rome does not approve his dispensation, to stipulate to a declaration by the Archdiocese of Milwaukee that he is impeded from the exercise of all functions as a priest in the Roman Catholic Church, and to not contest any proceedings necessary to a declaration that he is so impeded; agrees never to function within or outside the Archdiocese in any capacity as a priest nor to seek reactivation in priestly ministry at any time. He further agrees to give up any claim or entitlement that he may have to any benefit, compensation, support, or other attribute of the priesthood, other than as specifically set out in this Agreement. He further agrees not to perform any of the functions of priestly ministry, including without limitation, administering the sacraments and the celebration of Mass, and in no respect will he hold himself out as a priest in the future.

4. The Archdiocese and all of its affiliated entities hereby release and forever discharge Andrew P. Doyle from all claims, demands, and causes of action of any nature that they may have had up to any including the date of the signing of this Agreement.

5. The parties agree that this Agreement is not an admission of liability on the part of any party.

6. The parties agree not to disclose to any third party, including, without limitation, any newspaper, any electronic media, any reporters, or to release for publicity any of the provisions of this Agreement. Failure on the part of Andrew P. Doyle to abide by this provision will result in action for repayment to the Archdiocese of financial considerations provided.

7. The Archdiocese agrees that if in the future Andrew P. Doyle is sued for sexual abuse by any individual, the Archdiocese will apply to him whatever policy is then in effect for reimbursing inactive priests for attorney's fees in defense of such claims. Under no circumstances, however, will the Archdiocese indemnify Andrew P. Doyle for any judgment or settlement amount in connection with such claim.

8. In witness of this Agreement, we have signed below on the dates indicated.

IN PRESENCE OF

Andrew P. Doyle

Date _____

IN PRESENCE OF

Roman Catholic Archdiocese of
Milwaukee

BY _____

Date _____

ADOM055935